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Rev.J.W.VanWeelden
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CALVINIST CONTACT
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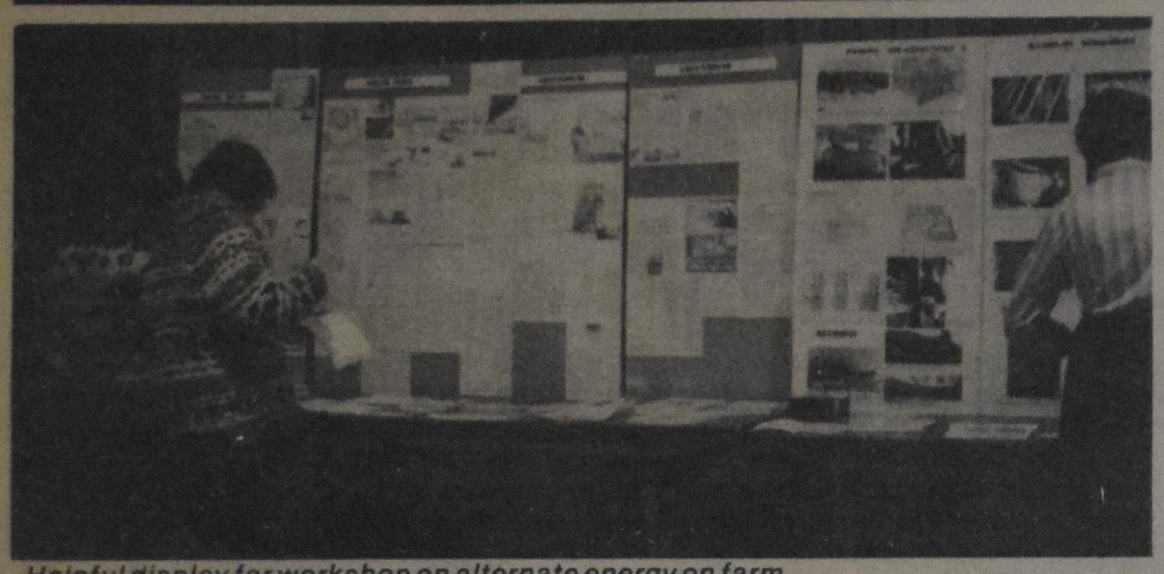
Christian farmers seek ways to conserve energy



Helpful display for workshop on alternate energy on farm.

by Wilma Binnema-VanderSchaaf
Edmonton Editor

The Christian Farmers Federation of Western Canada recently held its annual convention in Lacombe, Alta. Unlike most previous years, this year's convention was a one-day affair and was held in a rural centre.

Two excellent workshops on alternate energy applications to agriculture were presented. Although at least two provincial cabinet ministers were cited, on two occasions to pronounce energy conservation and alternate energy development to be counter-productive in oil rich Alberta, the workshop leaders showed effectively that this is anything but true.

With or without the cooperation of government officials in some instances, conservation of fossil fuels *is* cost efficient.

Michael Youso, of the University of Calgary's Kananaskis Centre for Environmental Research, together with John Fricker, an architect designing alternate energy systems, led a workshop on alternative energy technology on the farm. With the help of charts, graphs and illustrations and their own practical trial and error experiences they showed the practicality and feasibility of several types of cost-efficient means of energy saving.

The first and most feasible way is to conserve energy by proper insulation and sealing of air leaks. Heat is lost from our homes by air leakage and by thermal conduction. What some of us didn't know is that much heat is lost through our concrete basement floors and walls by conduction. (Basement floors can be insulated with styrofoam.) Youso showed that 30 percent of energy could be saved by conservation. This method requires little or no technology or new devices.

Solar energy is also feasible and attractive, particularly in Alberta where there is a high percentage of sunny days in the winter. South facing glass, attached greenhouses, small collectors attached to south windows, collectors for hot-water heaters, and grain dryers, these were the devices mentioned as being feasible, not expensive and in some cases can be home-built.

Wind energy and biogas are not considered cost-efficient. Although Southern Alberta experiences enough wind to provide a great amount of energy, storage of this energy is a problem. Lack of cooperation from power companies and government is one obstacle. The solution to the power storage problem would be to have the power source connected to the power grid (interface), so that a storage battery will not be necessary.

A storage battery doubles the initial cost of the wind generator and poses some additional problems, says Jack Otis, workshop leader on wind energy. Jack Otis lives in Crows Nest Pass of Alberta and designs, builds and promotes wind energy systems. Wind power is feasible for pumping water for drainage and for the generation of small amounts of electricity required on the farm. Jack added that wind power is cheaper than running a gas or diesel generator.

Technology improving battery and energy storage from wind power as well as government cooperation may make wind generators cost-efficient in the near future.

Animal waste products also present a potential energy source. Biogas generated from the anaerobic digestion of animal wastes can supply enough energy, that is, 100 head of cattle, 500 hogs, etc., can supply energy to fulfill heating requirements of a farm. The problem arises with the movement of all this material. Technology is needed to solve some of these problems. Even though the manure is used for energy, its fertilizer quality is not lost. Organic matter, however, will be reduced in this process.

Farmers and others responded with many questions of a practical nature and it was helpful to see that the workshop leaders had worked out a lot of the nitty-gritty tangles associated with alternate energy application especially as it related to the farm. This was no pie in the sky stuff, but very worthwhile and informative as displays and charts reinforced for us.

A Reformed seminary for French Quebec

by Harry A. deVries
C.C. staff

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The Alliance Reformee Evangelique (ARE) wants Rev. Martin D. Geleynse of the First Christian Reformed Church of Montreal to become full-time coordinator of its seminary, (Faculte Libre de Theologie) in Quebec City. Rev. Geleynse is interested in the position, and, if events go as expected, he may well have made the move from Montreal by mid-summer in order to begin his work at the Faculte, January 1, 1982.

The Alliance is a group of about 60 Reformed Evangelical Christians who came together in 1978 with the purpose of promoting the Reformed faith in Quebec by way of lay training, literature publication and the establishment of a seminary. Members of the organization adhere to either the Heidelberg Catechism, the Westminster Confession, or the French Rochelle Confession as well as to the main points of these confessions as they are spelled out in the confessional document.

The publishing efforts of the Alliance have been in conjunction with those of the seminary in Aix-en-Provence, France and they have produced John Calvin's *Institutes of the Christian Religion* in modern French as well as some of his commentaries.

The lay training which is currently taking place in Quebec City is planned to be increased in scope so that it will become a full-fledged Reformed seminary for French-speaking students.

Rev. Geleynse was asked to be the coordinator because of his experience as Coordinator of Field Education at Calvin Theological Seminary, his work as a pastoral minister, and his role as an active member of the ARE. In view of Rev. Geleynse's European background he also seemed to be a suitable candidate for the Quebec climate. His seminary contacts in both Canada and the USA are also considered assets for the formation of the Faculte.

The job will not be an easy one for Rev. Geleynse nor was the offer made by the Conseil (Council) of the Faculte one without problems. The position includes both the academic and the administrative aspects until the time comes that others can be hired to share the workload.

Since the Faculte Libre is an arm of the Alliance it must serve the Reformed and Presbyterian communities in its training of lay people as well as candidates for the ministry. The academic community itself must be "a caring, sharing, Christian community," especially in view of the various denominational backgrounds of the students, so that there will be "a common vision, a common spirituality, and a common concern for the individual members of the community."

The Faculte will hopefully develop a constituency from which it can in turn expect support. Yet it is not intended to conflict with the work of other churches already engaged in ministry in the province. There are some sensitive areas that will have to be worked out and a future Church Order that "must be made available, acceptable to all Reformed and Presbyterian Christians, on the basis of which new congregations might be organized."

The work of the coordinator, therefore, not only includes all aspects of the daily operations of the Faculte, but also the formation of the academic community, library development, and public relations. Rev. Geleynse will be in search of a supporting constituency within the province and with churches at large. And he will have to establish relations with the provincial government, and universities and colleges in Quebec.

Geleynse is very interested in the position, but he notes in his response to the Alliance offer that he wishes to remain a minister in the Christian Reformed Church and that he hopes his appointment to his new position will be made by the Board of Trustees of Calvin College, so that he will not find himself without professional backing in his new position. Since the Christian Reformed Home Missions Board is already at work in the province through the ARE he feels it should be involved. And the World Missions Board, which is also involved in work in French-language countries by way of a foreign missionary, and the French Back-to-God-Hour programs, should not be excluded either. He feels that the Christian Reformed Church can view the organization of the Faculte as a natural missionary project evolving from its current missionary efforts.

In his reply, Rev. Geleynse pointed out that the Faculte will not only serve the Quebec constituency but the entire French-speaking world, and that therefore it can be a training-ground for foreign French-speaking missionaries.

The Christian Reformed Church can provide a great deal of financial and advisory support, although it will not be a Christian Reformed seminary. Westminster Seminary, too, may be asked to aid the venture in various ways, especially since it has on several occasions expressed a keen interest in the development of the Faculte. The seminary in Aix-en-Provence will continue with the direct help and advice that it is currently providing.

Many approvals have to be given by many committees and organizations before Rev. Geleynse will find himself in Quebec City this summer. There are also financial requirements that will have to be met. But the Alliance members trust that the Lord will lead them in their work and that they will have the support of fellow Christians elsewhere for their endeavour. In fact, as the French-speaking Rev. Harold Kallemeyn pointed out, everyone is very excited about the whole venture.

VIEWPOINT

What ever happened to the letter from home?

by Keith Knight

"Dear Mom,

"You were right. Married life isn't as glamorous as I thought it would be. When we both come home from work, I still have to clean the house and cook supper. Thankfully, Bill helps out a lot.

"Remember how I used to dream about being married when I was a teen-ager, Mom? Remember that we'd go shopping together for a whole day and spend two hours in the coffee shop, just talking? I miss those days, Mom."

Letter-writing. It might just be my imagination but I think that the days of casual letter-writing seem to be coming to an end. Mass communication means that we have TV and the radio which talk to us. There are dozens of magazines on every conceivable subject which beg to be read. There are good novels which allow us to cuddle up in our favourite chair.

We are bombarded on every side by material which has the dubious tag of "communication." Communication to me has always implied dialogue, yet most information which we absorb in our minds these days comes to us from sources such as TV and radio which make dialogue impossible.

Most of our letters, most of my letters, are designed to be letters with a purpose: a letter to a business to complain about something, a letter to the editor to convey your convictions, letters in the form of job applications. All of them are indeed necessary.

For the next few weeks I'd like to return to a form which I personally enjoy; I suppose you would call it "casual" letter-writing . . . letters to members of the family and friends which take on a conversation style. Such letters usually beg a response and THAT is true communication.

These kinds of letters are designed to say hello and to share some of the joys, problems and "news" about home.

I'm a great believer in letter-writing and I believe that we tend to do too little of it in this day and age when life is so busy and when there is so little time for serious communication between family members.

There is a natural tendency to write letters to your son or daughter at college or university. After all, they're out of the house and they might be lonely. But what about writing letters within the home? Teen-agers might have an easier time communicating with their parents through a letter than in animated conversation in the living room.

A wife might want to express her intimate feelings in a letter to her husband, even in the best of marriages. Letters open doors to communication. Grandchildren often write letters to grandparents and, on occasion, grandparents write back.

Communication is essential to the survival of the family unit. There must be dialogue between family members for the unit to mature together. Family circumstances often make it impossible for the entire family to be together for a single meal, making dialogue and communication virtually impossible.

For the next few weeks you will see letters to Mom from a teen-ager, to Dad from a son, to the husband and wife from each other, to the minister from a parent, and perhaps a few more.

I'd like your help in "sprucing up" the column now and then by including letters which you may have received or by sharing your experiences with this type of letter-writing. We'll print them anonymously if you like.

Presbyterian dilemma

The Presbyterian Church in Canada will probably lose about 15 of its 993 ministers during the next nine years because of the ordination of women, according to Rev. James Dickey, editor of the church's monthly magazine, *The Presbyterian Record*.

In June, the church's 106th general assembly ruled that any ministers opposed to women ministers must change their minds by 1990 or leave the church. The ruling bans the ordination of men who are opposed to women ministers.

The church officially approved the ordination of women in 1966 and currently has about 50 women ministers. A number of ministers across Canada have disagreed with the policy because they say it contradicts the Bible.

The Presbyterian denomination has constantly lost thousands of members year after year, many of them leaving the church because of the stand on women in office.

Their dilemma provides fair warning to other Reformed denominations who are considering the role of women in office. Aside from the theological question, will ordained women unite or divide the church?

OUR FAITH, OTHER FAITHS

by Rev. Johan D. Tangelder

Europe — a mission field

Each year Canadian and American graduates from bible colleges and evangelical seminaries travel to Europe to join a faith mission endeavour. Mr. Don Brugmann, executive director of Greater Europe Mission with offices in Oshawa, Ontario and Wheaton, Illinois, calls for a greater commitment to Europe as a mission field. "Much of our religious heritage came from Europe," says Brugmann. "Today we must return that blessing. In another day some may be called upon to help the people of our nation. This is not the basis for our motivation, but it is a part of the total blessing of giving. Our basis is still to give ourselves first."

Missionaries to Europe? Yes. And Europe is even considered as one of the hardest fields to crack. Dr. John Ockenga once said: "In many sections of Europe an individual has about as little chance of receiving an evangelical witness as he would in many better known mission fields of the world." The strategy report on Europe presented at the International Congress on World Evangelization in Lausanne, Switzerland, observed that Europe has become a pagan continent. In the opinion of Dr. Francis Schaeffer, the modern European has become essentially secular. He believes that the "Christian concensus" in life and culture has disappeared.

Is European civilization dying? Why is there a rise of way-out sects and cults? L. Ron Hubbard's Church of Scientology has its German branch in Munich, and about 10,000 members pay to take its courses. West Germany has also become the world's leading heroin consuming country in number of addicts — 45,000, in death from overdoes — 615,000 in sheer consumption — 5.4 tons in 1979.

Is Europe in the last throes of the "Decline of the West," as Oswald Spengler predicted it? Europe was the first and oldest Christian continent. Has its Christianity now been buried? Have the powers of secularism and humanism indeed taken full control? Whatever is left of Christianity appears to be on the defensive, if we compare it with the militant aggressiveness of secularism.

Why the fast changes in church life? The post war years have been dramatic times for the church. The decade 1960-'70 has been particularly difficult. Old certainties about God, His presence and being were questioned. Besides the death of God, they spoke about the hidden God, the absent God, the God before and after Auschwitz. The search was on for a new image of God. Theology became characterized by change. Church buildings and worship services didn't escape criticism. Ecumenism became an in-word. Activism, political liberation and development aid became new areas of concern. Theological students hesitated to enter the regular parish ministry.

Western Europe's ancient enemy, Islam, has become a significant force in many of its nations. In West Germany there is a concentration of Muslims from Turkey and Yugoslavia and the Muslims in Britain have come from India and Pakistan. In Holland, the majority of Muslims have come from Indonesia, Malaysia and Turkey. Belgium has nearly a million foreign workers. The overwhelming preponderance of them come from Morocco. Brussels now boasts an Islamic centre and nearly thirty storefront mosques. Muslim teachers may give instruction in Islam in religious classes in public schools as since 1975 Islam has become one of Belgium's recognized religions.

Why the tragic nature of Europe's historical development? Millions have sacrificed their lives on Europe's soil for dreams, ideologies and utopias that never materialized. The North American finds the tragic nature of Europe's history hard to grasp. North America has experienced nothing tragic on its own soil; its wars were fought in far away places. North America is still guided by a spirit of hope, (though now tempered by the realities of its declining influence), optimism, adventure, a desire for the simple life and self-reliance.

How seriously must we take the spiritual turmoil and loss of spirit and faith in Western Europe? Many think that the decline and perhaps the eventual fall of Western Europe will mark the approaching end of all mankind; the two world wars have been a preparation and the current tensions between the East and the West the beginnings of the final end.

In the next series of articles I will attempt to outline some of the causes of the de-Christianization and paganization of Europe as I see it. "Should the Lord tarry," writes Brugmann, "the day may come when others may be used to supply our needs. The Christian population is growing faster in some parts of the world than in North America. Many foresee a spiritual decline here as has occurred in Europe." I believe that Brugmann's analysis is correct. What happened in Europe may also take place here.

CALVINIST CONTACT

Editor and Publisher
Keith Knight

General Manager
Harry deVries

Accounting: Helen VanOostveen
Advertising: Deanna Struyk
Circulation: Anje Buma
Design: Jeanette Jensma-Narrie
Typesetting: Laurie Payette

Edmonton Editor: Wilma Binnema-VanderSchaaf
Circulation: Suzanne Duiker

Contributors
Irwin De Vries, Ralph Heynen, Lynn Miller, Johan Tangelder, Carl Tuyl, Ben Vandezande, John VanHarmelen

Editorial Council
Rev. J. Geuzebroek, President: Rev. J. VanHarmelen, Secretary: Dr. R. Kooistra, Mrs. I. Parlevliet, Rev. John Drost.

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Head Office
99 Niagara St.,
St. Catharines, ON
L2R 4L3
Phone (416) 682-8311
Office hours: 8a.m. - 4p.m.

Edmonton Office
Suite 211,
10020 - 108 St., Edmonton,
AB
T5J 1K6
Phone (403) 423-4949

LETTERS

Redeemer College — What's in a name?

Dear Sir:
From now on the Ontario Christian College Association will have a different and new name. Its legal name will be Redeemer Reformed Christian College. On Wednesday, December 10, the Ontario Legislature gave approval on our Charter application under Bill 48.

Originally the Association had requested the new name to be simply, Redeemer College. However, there was a Roman Catholic theological college in Ontario entitled, Holy Redeemer College. For that reason the government demanded that the name for our college should be more easily identifiable. The two adjectives "Reformed" and "Christian" were inserted between Redeemer and College. These serve to indicate that on the one hand, the college has its historical roots in the Reformed traditions, and on the other hand, claims to hold to the basic tenets of the historic Christian faith as revealed in Scripture.

Still, the name for our college will be popularly known as Redeemer College.

This name is indeed very fitting for an institution of higher learning. There is a very rich connotation in the name Redeemer as it relates to the college.

Christ is referred to as a Redeemer in certain aspects of His saving work. A redeemer is a person who buys back, purchases someone's freedom for a price or ransom. In the Old Testament there was a God-given civic law in Israel's society which required of a closest relative to pay a ransom to buy back the freedom of a slave who had lost his liberty because of debts too high to pay. Upon payment of such a price the slave was released and free to live like all others. This process was called redemption.

In the Bible this concept of redemption is transformed to the work of Christ as the Redeemer. He purchased our freedom for the price of his body and blood in death on the cross. This payment released us from the bondage and enslavement to sin, and set us free from the burden and curse of the divine law which was on us due to our transgression of the law. As a result of this redemption we may call ourselves children of God by adoption. (Galatians 4:4-7). Through this redeeming action of Jesus Christ, He became our Lord, and we his property, and as servants we desire to bring everything under His Lordship. (I Peter 1:18).

Now the relationship of the Redeemer to the college takes on concrete dimensions. As a Christian institution we are committed to an education which liberates man from the bondage of a knowledge which originates in man who is an ignorant creature because of his sinful nature. In the process of instruction we need to be released from the enslavement of humanism, materialism, evolutionism, communism and other education systems which are secular in nature and which demand a commitment of faith from those who are exposed to these perspectives.

In a college where the Redeemer is resident in all its curriculum, as the one in Whom are hidden all the treasures of wisdom and knowledge, (Col. 2:3), its population, professor as well as student, go through the process of redemption in the area of learning, and experience true freedom, as all of life, thought, word and deed are brought in captivity to Christ.

The attendants in such halls of learning are being bound in a servanthood in every arena of life in this creation. And such redemption we confess to be a preparation for the perfect freedom and endless servanthood in the new creation.

That's what's in a name!

Such truth about the Redeemer sets us free indeed!

We covet your prayer and help in erecting such a campus in which the Redeemer has and retains the highest place of honour and glory.

John Zantingh,
Vice President,
Board of Governors,
Redeemer College

Help each other out when in need

Dear Sir:
I would like to reply to "Banished from Christian Education." It's obvious Mr. Linker is hurting. I am hurting, too, again and again. Usually the pain increases with such an article as this, including the ones quoted from the *Banner*. Other times it's when I sit in church. My heart starts pounding and tremmers are in my chest.

"We have failed them." The youngsters that is. Those in front of me and behind me, and beside me to the left and to the right. I look at them again and I say, "I failed you." You are right Sir, in quoting the *Banner* editor, for if I read him correctly, he too feels this way. So, now what to do about it? And that might well be the hardest part, yet. Because you see Mr. Linker, not everyone in the Chr. Ref. Church is convinced that Christian education is necessary. I find it hard to believe but it is sadly true. The very forming of the mind is left to humanistic teaching. (I am not saying that all teachers in the public school sector are heathens.)

What has not been taught has not been learned. And what *is* taught, how can that be undone? There is one element missing in these related articles. When the problem of lack of money was shared, did not one fellow believer offer assistance? Did you knock on the consistory door and was not received? The school society does not have a fund to help? Did fellow friends and family know your financial problem? And tell me, Mr. Linker, is education not an investment? Does not someone benefit at the end? Who's responsibility is the nurturing and training of one's offspring? The parents or the Church?

The Church is you and I remember? How do we go about financing our other obligations? If the bank or credit union will not give extended credit on house or car payments, (for whatever reason), is it the Church's fault then when it is repossessed? Mine?

Could it be that pride is standing in the way of accepting help and is causing blindness to avenues which might be considered for aid?

And now, that you no longer send children to the Christian school, do you still support Christian education? Is it still a priority in your family prayer?

The articles give no account of prayerful struggle or of open or closed doors when asked for help. And that, Mr. Linker, is saddest of all. It appears that one's decision was a "self decided" decision and that there was no real communion of the saints exercised. This is very sad!

We have then this dilemma: those needing help and those willing to help.

How do we get together? We must get together for Jesus' sake!

Rennie Feddema,
Strathroy, ON

Appreciates political-social articles

Dear Sir:
I am writing this brief note to indicate my appreciation of the political-social articles in the *Calvinist Contact*. This type of journalism, which digs into the issues of the public realm is needed very badly. I feel that the bias in current medias often misleads and undermines a Christian understanding of the public issues.

Ben Vandezande's recent suggestion in one of his articles, that *Calvinist Contact* needs a 4-page news analysis, is precisely to the point. I would encourage you to continue on this political-social line of journalism, and to further expand it if possible. The extra cost involved in adding a news commentary to the *Calvinist Contact* would be minor, in comparison to the important leadership which it would give to the Christian community.

John Hiemstra,
Brantford, ON

Little missionaries with lunch pails

Dear Sir:
After reading a letter from Mr. J. Linker (*C.C.* December 19), I felt compelled to write.

Is it the church's obligation to finance our children's Christian education? Do you honestly think money spent on Christian education is the critical difference that will determine whether a child will have a personal living relationship with Jesus Christ?

It really troubles me that there are people who would actually think we should spend less money on "missionaries' services in foreign lands" and pour it into the Christian school.

Are we as parents so terrified of the big bad world? Are we so spiritually anemic that we cannot teach our own children to walk with the Spirit with courage? Do we not believe in the power of prayer? Surely the responsibility for the spiritual instruction of our children lies first of all with us, their parents.

Rather than wring our hands in despair when our children go to a public school, why not equip them to cope with the non-Christian influences they will meet there? We are called to be a light in the dark world and I don't think that God waits to light the candle until a child graduates from a Christian school.

We can send our little missionaries every day, with a full lunch pail, a full heart and mind, as well as a full assurance that the Spirit of truth, love and power is alive in their heart.

I am not arguing against Christian schools, but it puzzles me that we are so concerned about the institutional, spiritual gluttony we indulge in and still end up being so empty of confidence and positive hope that God wills to live in and through us and our children.

Neil Paul,
Caledonia, ON

Irreverent language

Dear Sir:
As a concerned reader of *C.C.*, I hearby submit the following request:

Please refrain from printing articles such as the one by Calvin Seerveld under the heading: "Lord of the Angels and kids playing in the streets." (December 5, 1980). The irreverent language used, together with some doubtful statements, make it an undesirable article in a Christian weekly. In my esteem the whole article is written in a degrading manner where it concerns the power and majesty of our Lord Jesus Christ. If this is all we have to offer as a Bible exercise for children, it will only add to the confusion which is already too prevalent all around us.

J. Van Noort,
Rexdale, ON

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Church Page

Pastoral Pondering

Liturgical changes

The differences you may see in our order of service from time to time are not so much my likes or dislikes, but an attempt to follow our synod's 1969 report on liturgy, which says that the enduring shape of Christian worship is: "Word of God addressed to man — word of man addressed to God — a sacrament, in which proclamation and response, the giving of grace and the offering of thanks, converge." I will let you do your own response, as much as possible. So today you sing or say "Amen" to the greeting and blessing, showing that you believe it: God is with us! I pray that it will help us all to worship more meaningfully. And, if you'd like to read that 1968 report, please see me.

Today I'll just quote a few lines from the synodical report; it may help us to understand the place of silent prayer and meditation.

"For people to pray in silence before the liturgy begins, is of course, very excellent. The best prelude to worship is not the organ concert, but the heart's prayer. But silent prayer is not a liturgical act. Liturgy is the action of the people in concert. A congregation in silent prayer is a group of individuals in private devotion. It would seem therefore, that the liturgy as such has no place for private silent prayer. The place for silent prayer is prior to worship's beginning.

We would be foolish, however, were we to try to prevent individuals from praying silently during the liturgy. Each congregation should seek ways to encourage private devotion prior to worship. But we ought to make it plain that individual prayers in silence are acts along-side of and not part of the liturgy."

Rev. M.N. Greidanus,
First Chr. Ref. Church, London, ON

Stewardship begins at home

Our families are precious, we must be good stewards of them. They are the foundation of our church and society. If we neglect our families there is little that we will be able to do right. Sometimes I am concerned that we are so busy together in God's kingdom that we neglect what is basic in it, the family.

We are blessed with a church and two schools, plus many other activities, all to serve the Lord. Leaders tend to be enthusiastic and plan all kinds of activities, so that these several groups do not only work together but also have a good time of fellowship together. They want to be communities together. That however demands a lot of money, time and work. For those who prepare it and even those who are to enjoy it. Some parents at any given evening may have to choose between three meetings, all of equal importance. Financially people are asked to contribute endlessly for coffee socials, dinners and fun evenings and the like. As far as time is concerned they are asked to be away from home much of the time.

It is not at all that the things that are organized are not important, or that the work is unappreciated. But a word of caution needs to be spoken. Too many burdens will discourage people. Too much time away from home, will cause the family to suffer. Every area of the kingdom may flourish but the family. Such flourishing will not last long.

We are stewards of our time, and stewards of our community. Perhaps it is important that we reduce the quantity of time needed to be together and increase the quality. We must find ways and means so that parents and children have time to be together, and to be at home. That is what church and school and every other aspect of the kingdom needs now more than anything else.

Calvin Chr. Ref. Church, Ottawa, ON

Personalizing the church

Sarnia: The consistory made a decision to develop in our congregation the concept of the "households of faith." This concept tries to capture the element present in the early church, where fellowshipping, caring, and praying for one another took place on a very personal level. We intuitively feel that that is something which ought to be present in every congregation.

Related to the "households of faith" concept is the proposed workshop on discovering your spiritual gifts. I attended such a workshop for pastors conducted by the Home Missions Board a few weeks ago. In this particular workshop emphasis was placed on the fact that each member of the body has some spiritual gift or gifts and that these gifts are to be utilized for the building up of the body of Christ. In our congregation we hope to conduct such a workshop. We begin on a Friday evening and finish on Saturday afternoon.

Members attending such a workshop will be aided in discovering their unique spiritual gifts and encouraged to employ them for the spiritual welfare and who might possibly help me to distribute some materials when the time comes.

It is my hope and prayer that through this workshop and possibly future other ones we may become better servants to each other and thus better servants to our God. And that is basically also the thrust of the households of faith. May I ask you to remember the above in your prayer?

Rev. J. Kersies,
Redeemer Chr. Ref. Church,
Sarnia, ON

Calgary: Some weeks ago you were able to read "that the Consistory encouraged the church Family Committee to appoint, with the assistance of the District Elders, a couple for every district to co-ordinate help and assist families where required."

Since that time the Family Committee has provided consistory with some suggestions as to how this service can be of benefit. "The D.C. (District Co-Workers) could help in the following ways: by frequent, regular visits to all members of the district (with or without the elder) for familiarity; by facilitating the sharing or getting to know one another in the district, for example by inviting them all for coffee after church; by helping the district elder in making phone calls to all district members for the district study sessions; by giving out church information and welcoming newcomers; by aiding in visiting those with special needs; by arranging for the district members to invite newcomers or lonely person(s) for coffee, supper or to share entertainment and socialization; by organizing fellowship suppers and evenings."

Consistory again encouraged the implementation of the earlier approved program as soon as possible. We pray that it may enrich our congregation in experiencing the communion of the saints. Please give serious consideration to the appointment as such a co-worker if you are approached. Let's try to study, pray, work and play together as much as we can.

Emmanuel Chr. Ref. Church,
Calgary, AB

Waterloo: Seminars for the whole family are planned for 1981, starting in January and meeting each second Sunday of the month for three sessions. On those three Sundays, families will meet before the evening service for a two-hour session concluded with a common meal and the worship service.

The program is designed to help all family members (6-year-olds and up) to understand themselves and their family better and to give them a greater sense of their family strengths. The total impact is to provide a positive, enjoyable family experience from a learning perspective which highlights basic Christian values for the family.

The program involves the participation of total families without excluding childless couples, with handouts, at home reading and in-class group participation during the three two-hour sessions. Families work in class, mainly in units, but some exercises mix family members or join two families together. Throughout the course, families are provided with the opportunity to experience their similarity to other families, as well as their uniqueness, increasing their understanding and appreciation of their own family.

Waterloo (ON) Chr. Ref. Church

Press Parade

Worship services have lasting value

Preaching, just what is it, and what do you look for in a sermon? This was discussed at some recent family visits. R.B. Kuiper writes in *The Glorious Body of Christ* that "Not only does the church glorify God in its services of worship, but through those services its members are stimulated to do all their living to God's glory — to serve God not merely on the Lord's Day, but all the days of the week; not merely in God's house, but also in their homes; not merely when in partaking of the holy supper, but also in eating their daily bread; not merely in singing psalms and hymns and spiritual song, but also in listening to the Brahm's symphonies; not merely in prayer, but also in play.

If, however, we do not avail ourselves of these means of grace we will become weak; we will forget the Word of the Lord; and we will ignore the call to serve God in our work, our homes, our eating and drinking, and our playing.

We should, therefore, thank God for consistories who continue to remind us of the need of Christian growth, who encourage us to use the means God has given to us in Christian magazines and church papers, in prayer and Bible study together as well as in the attendance and participation of both worship services. It is good and God-glorifying that more of you have subscribed to the *Banner* this fall (your pastor is willing to order the *Banner, Calvinist Contact*, or any other Christian paper for you at any time), and it is beautiful and Christ-praising that more of you are attending both worship services. To God be the glory!

Calvary Chr. Ref. Church,
Chatham, ON

Church News

Christian Reformed

Declined

—to Edmonton (Ottewell), AB, Rev. Bart Van Eyk of Whitinsville, MA.

—to Richmond, BC, Rev. Raymond Sikkema of St. Catharines (Trinity), ON.

Accepted

—to Exeter, ON, Rev. Bernard De Jonge of Ottawa (Calvin), ON.

Eastern Canada

Classis Eastern Canada will meet in regular session on Tuesday and Wednesday, March 10 and 11, at the First Christian Reformed Church of Montreal, PQ. All material for the agenda should be in the hands of the stated clerk by February 2, 1981 for inclusion in the March agenda.

Rev. Stephen Sietsema,
Stated Clerk

New address

Mr. Aren P. Geisterfer, campus chaplain at McMaster University in Hamilton, ON. His address is 11 Forsyth Ave. S., Hamilton, ON L8S 2A8. (416) 524-0488.

Church in Nicaragua

Sunday, November 30, was a most joyous and exciting Sunday for the Christian Reformed brethren in Granada, Nicaragua. After three years of struggling, learning, and growing, the Lord brought our group to formal organization. About 200 people attended the exciting service of organization and ordination. Four local pastors participated in the laying on of hands as the elders and deacons were ordained to God's glory and to the service of His church in Granada. Many evangelical churches were represented and their delegates brought their fraternal greetings. One of our local pastors gave a blessed message based on I Cor. 15:58. May the King of the church receive all glory and may the Christian Reformed Church in Granada continue to contribute to His honour.

Rev. John Van der Borgh,
Granada, Nicaragua

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LETTERS

The spirit has been bruised

Dear Sir:
The letter "Banished from Christian Education," was one of the saddest articles I have read in a Christian publication for some time. The writer has obviously been deeply hurt, and on top of that is now concerned about a son who appears to be heading in the wrong direction.

I can just see Jesus with tears in His loving eyes after reading that letter, softly praying "Father forgive them, because they know not what they are doing."

The facts as presented are unbelievable. Did no one from the school board visit with him to investigate the need? Was he not advised to present his problem to the deacons? Did he go to the deacons, and did they turn him down? And if so, why? Was the consistory of the church even aware there was a problem, or did they not find out until after the children were sent home?

I believe it would be grossly unfair to sit in judgment over either the school board, or the church, until these questions have been answered. There are two sides to every story, and only one side is known.

The second thing I have problems with is the fact that now the public school is blamed for the son's straying, if that is what it is. Let us not forget that only a handful of Christians on the N.A. continent have had the benefit of a Christian dayschool. The majority by a large margin are graduates of the public school system in either the U.S. or Canada.

Christian upbringing is primarily the task of parents, and it starts long before children start school. No amount of darkness can put out a candle; light overcomes darkness!

I am sure Christian school teachers will agree with me that Christian education supplements the work of the parents, but never replaces it.

The real shocker comes at the end of the letter, quoted from the *Banner*: "I question the wisdom in spending more on missions, etc., while covenant children go to public schools." If you will permit me to question, is this not a pious way of saying: "As long as my child is saved, it does not really matter how many other souls will go to hell."

Yes, that is blunt, but is that not what it amounts to? It is an attitude that has the shivers running up and down my spine, and I am sure this is not what the editor of the *Banner* has in mind, because as far as I am concerned it is pure satanic.

Yet, I have come across this thinking before. We are in the business of preparing tax returns, and we see the odd one where the receipts for Christian education run into thousands of dollars, and the church receipt is obviously far below budget. Without judging anyone, it would seem to indicate which way the priorities line up, and I will gladly give these people the benefit of the doubt, in that they never thought about it in these terms.

As most Christian school supporters know, Revenue Canada is reassessing returns where the amount claimed as "charitable donations" is changed to tuition fees, which are not deductable to the parent.

Could it be that the Lord is using the taxman to get a message across? Please understand, I am not judging anyone, I simply raise the question.

Personally, I believe that if we as parents are 100 percent committed to God, and spread the message of salvation at home as well as abroad, that we can claim the promise in Acts 16:31: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Even if our children are in the public schools. It might be well to remember the story of Daniel and his friends, at the court of the heathen Nebuchadnezzar. As far as I know these boys did not even have the benefit of returning to the home of their parents at night, as ours have.

In the meantime, Mr. Linker, you have been deeply hurt, most likely unintentionally, but hurt nevertheless. I even detect a hint of bitterness in your letter.

Brother, if you will allow me to call you that, I know how difficult it can be, but God loves you, and I do too. I will gladly drive to London, (at my own expense) and will be happy to share with you what God in His everlasting mercy has done in our lives. I want to extend the hand of friendship and love, and all you have to do is pick up the phone, and call, collect if you like. May God give you peace, and wisdom to treat your son with love under all circumstances. "They will know we are Christians by our love."

Robert Anes,
Brantford, ON
(519) 759-2243

The concepts of some T.V. preachers

Dear Sir:
By reading a few letters some time ago in *Calvinist Contact* concerning the merits of a T.V. preacher, I want to make some comments. Recently, in watching programs from these people I came to the conclusion that, in the presentation of the Gospel message from those preachers, some consider themselves faith healers.

Their church is already the church triumphant and that means nobody has to be sick, nobody has to have troubles. The cross is eliminated and no pain, no struggle with injustice. The spirit of Christ is in us in body and soul. Believe, pray and give and God will provide you with health, wealth and success in life.

This reasoning is founded in a one sided selection of some Bible texts. This is radical fundamentalism which is not Biblical, and is often associated with healing. But, miracle healing in the Bible is only a sign, but never a rule. From the religious preaching of these T.V. preachers, nothing remains anymore from chapter 8 in the letter to the Romans. I quote from Living Bible: "Yet what we suffer now is nothing compared to the glory He will give us later. For all creation is waiting patiently and hopefully for that future day when God will resurrect His children. For on that day thorns and thistles, sin, death and decay will all disappear and the world around us will share in the glorious freedom from sin which God's children enjoy. For we know that even the things of nature like animals and plants suffer in sickness and death as they await this great event. Even we Christians, although we have the Holy Spirit within us as a foretaste of future glory, also groan to be released from pain and suffering. We, too, wait anxiously for that day when God will give us our full rights as His children, including the new bodies He has promised us. Bodies that will never be sick again and will never die."

Herbert Goodhoofd, Sr.
Stroud, ON

School board members respond

Dear Sir:
May we respond to J. Linker's letter headlined, "Banished from Christian Education" (*C.C.* December 19, 1980).

We sympathize with Mr. Linker for the family problems which he relates in his letter. Would it not be nice if Christian day school attendance was insurance against personal and family problems! It will not require much research to prove that such is not the case — even if the parents are active Christian school supporters. Nor do children attending public schools make only non-Christian friends; many parents can and do thank God for that!

Both of the undersigned have served the London Parental Christian School society in a variety of capacities over many years. Both of us served on the school board during the early 1970's. We are thoroughly familiar with the J. Linker case. However, neither of us know of a single instance in which children were refused admission because of the parent's inability to pay all or part of the tuition. However, we *do* know of many families that were financially assisted, as needed, by this school society as well as the church in order to have their children receive a Christian education. Requests for assistance are welcome and considered on an individual basis.

Mr. Editor, if letters like J. Linker's are to be printed, would it not be in the best interest of your readers to give the accused party the opportunity to respond in the same issue of the paper, rather than allowing a possibly very damaging allegation to take roots first? It might also be wise to remind your readers and writers occasionally of the admonition recorded for us in Matthew 12:36, 37.

W. Denbok,
H. Nieman,
London, ON

Please send your letters to the editor, if you have a comment or opinion you would like to share.

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You and your mind

by Wally Goossen

Recently I received a letter from a lady whose 17-year-old daughter was suffering from mental illness or nervous disease. It was easy to tell by the letter how the girl and the family had suffered and how hopeless they must have felt at times.

The girl was blaming her parents for her illness in true Freudian fashion. But blaming others will not work. Whether it's God or parents or society we blame, it will hinder our recovery. As long as we blame others we will not accept the responsibility for doing those things which will bring health.

In the case of the young much which passes for mental illness is really lack of maturity. This woman's daughter will likely outgrow her habit of blaming her parents as she gets older. But in the meantime what does one do with that sense of hopelessness and helplessness. The feeling of helplessness comes to all of us at some time in our lives. But it is especially strong in those who have battled a disease or handicap for years and seem no further ahead than at the beginning.

But this only seems so. It is difficult sometimes to see in the lives of those who are suffering, any improvements because the problems seem so big. But if the parents of this 17-year-old think carefully they will see that there are areas in which she has changed and has improved. At least it is highly likely.

Still, there are people like one friend of ours, a middle-aged woman who has suffered for 15 or 20 years from a nervous disorder with little relief in sight. Understandably she feels hopeless. I hasten to add for the benefit of the lady previously mentioned and her daughter, that nervous disorders, especially in the young, don't as a rule last that long and they have every hope of a cure.

But when we are faced with the hopelessness of a situation we must remember that our God specializes in hopeless situations. From my own experience I know what miracles He can do.

I was once given up by doctors. Who would have believed twelve years ago that I would some day work as a counsellor of mental patients, would sell advertising and write for newspapers — and I hope in the future, enter the ministry.

I have known total despair and I know that He who has begun a good work in His children will complete it unto the day of Jesus Christ.

Who knows why some people have to suffer as they do? But out of that suffering God creates a mature Christian, rich in the knowledge of His Lord.

We can find hope in the fact that our suffering never is meaningless. Often we pray to God to make us a Christ-like person, or to give us more patience and so on. But we seldom want the means whereby He answers our prayers.

Much suffering whether it be mental illness or some other problem, is a work of grace. This is hard to swallow but it is true. Remember Job? He lost everything but came out of it purer than gold.

And so our Lord seeks to make us purer than gold. But we argue! Why can't He do it in another way? Why can't He do it in some pleasant way so it won't hurt?

The fact is that God Himself would prefer it that way if it were possible. But we live in a fallen world, life is difficult. God has to teach us hard lessons because life is hard. Even those who want to serve Him are hindered by the sinfulness of their own nature and God has to do radical surgery to remove the dross from His children.

He will not let us suffer longer than we can take it. Sometimes we may feel at the breaking point and yet somehow we make it through another day.

No, helplessness is not hopelessness. Quite to the contrary; it is at such time when God can work His best — when we must say: "Lord, I can't but you can."

It is then that Christ says to us: "You can do all things through Christ who strengthens you" — and we find we can. Try not to struggle so hard against your suffering. Rather, accept it as a gift from God which is meant to make you more like Christ.

PASTORAL COUNSELING

By Rev. Ralph Heynen

Living with a workaholic

In a recent news magazine there was an article entitled "Living with a Workaholic." This woman claimed that she was the workaholic; she was a psychologist, trying to analyze herself. Men have often been blamed for being workaholics. But possibly it is just as common among women as it is among men. Some men and women are addicted to alcohol, so we call them alcoholics. Some people are addicted to work so that they become workaholics.

The term "workaholic" is a rather new term — used in the last 10 years. It is used in many contexts. There was an ad for a pair of shoes and they were advertised as being "workaholics," because they worked as hard as you do. There's a race horse that is called "Workaholic." A recent advertisement talked about the ideal place workaholics or executives could go for a vacation because they have so many good meeting rooms where they can meet. In our culture the alcoholic is not very well accepted.

But we praise the workaholic because we all feel that the person who works hard is fulfilling a worthy function in life. We describe such a person as being ambitious, being a go-getter, being a good worker, being a good provider and one who really knows his way in life. And we all feel that when we work hard and we take pride in the work that we do, we're making an accomplishment to our generation. I think it is particularly true among us in the middle class Protestant group that there is a great deal of emphasis on work — our work ethic has become a very real factor in our lives. We pride ourselves on it. Becoming a workaholic is something which usually develops early in life.

This psyohologist who talked about her workaholic tendencies said that she began when she was very young. She started taking care of other children when she was six years of age. She tried to earn a little bit on the side all through school. She said when she got her first job as camp counselor, her father was extremely proud of her, even though she only earned $50 for the whole summer. But it was something that gave her a sense of pride.

We get our start at being workaholics already when we are in school. There are special awards and praise to those who get A's on their report cards. Teachers praise the conduct of students who hand in long term papers that are carefully written. We should be working hard. We love to boast about the things that we do. The number of sales that we make in a given month, or the fact that we carry on our work and only get 5 or 6 hours of sleep, when the ordinary person should have at least 8 hours. Such people have an insatiable ambition to work.

There are dangers in being a workaholic. I have met wives of obsessive workers. I have heard many complaints about their relationships in the family. These men are far too busy to spend much time at home. Often they take out their inner tension on the members of the family. Or a man with this addiction is usually tense and high-strung. He feels that since his wife does not have to work as hard as he does, she ought to take care of the family while he provides for them and carries out his work.

The workaholic tends to be a lonely person also. There is little time left to develop friendships; there is not much time for a social life. He does not want to waste any time on entertainment or recreation because that would be a waste of time for him. He could be working during that time. He looks down at others who play golf or tennis because they don't fit into his schedule. He would be a lot better person if he did these things. But when he leaves his office he takes his brief case with him, possibly takes some of his work home, maybe he has a tape recorder in his car in which he dictates letters for his secretary. Every moment must count to meet his needs because he has become a slave to his work. He doesn't have a job, but his job has him.

Every person needs a certain amount of time in which they can sit down and think and converse with others or read or just relax or watch TV. We need these times in order to break the stranglehold of tension, in order to give us time to get a hold of ourselves so we don't feel that we have to be driven to such a great extent. The women who become workaholics tend to find their whole life occupied. They are always busy. It may not be that they accomplish so much more than others do, maybe they do, but the fact is that, basically, that is not what busyness means. We can also develop a busyness complex, we can reach the point where we say, "I'm so awfully busy when actually we are only chasing ourselves around and we are not really accomplishing so much.

Often the workaholic reaches a breaking point at a rather early age in life. A doctor tells a man or woman, "You ought to slow down a little bit." But a workaholic can not do that. The compulsion to work is so strong that he goes on till he gets ulcers or he gets a heart attack or an emotional breakdown. Then, when he has some problem like this, he says, "It is because I work too hard." I have never yet seen a person with an emotional breakdown because of too much work. I have seen many who couldn't stand the pace because they were working under too much tension. And this usually is the case with the workaholic.

Another factor that you find in the workaholic is that they are terribly afraid of failure. They must succeed. They have success before them and they are going to work towards that goal, whether they are a man or a woman, whether they are married or not, they move on towards that goal of success.

Dr. Cabot, in his book, tells us that life is like a wheel with four spokes. These four spokes are work, play, love and worship. When one of these spokes is too long, the wheel of life will be out of balance and it will go wobbling through life. If we neglect play and recreation — or if we neglect love, we are going to be cheating ourselves. If we neglect other people we are neglecting our family. If we neglect the part of worship, we do not keep this in balance and our lives are going to be hollow and empty because we don't have that which helps us to look up.

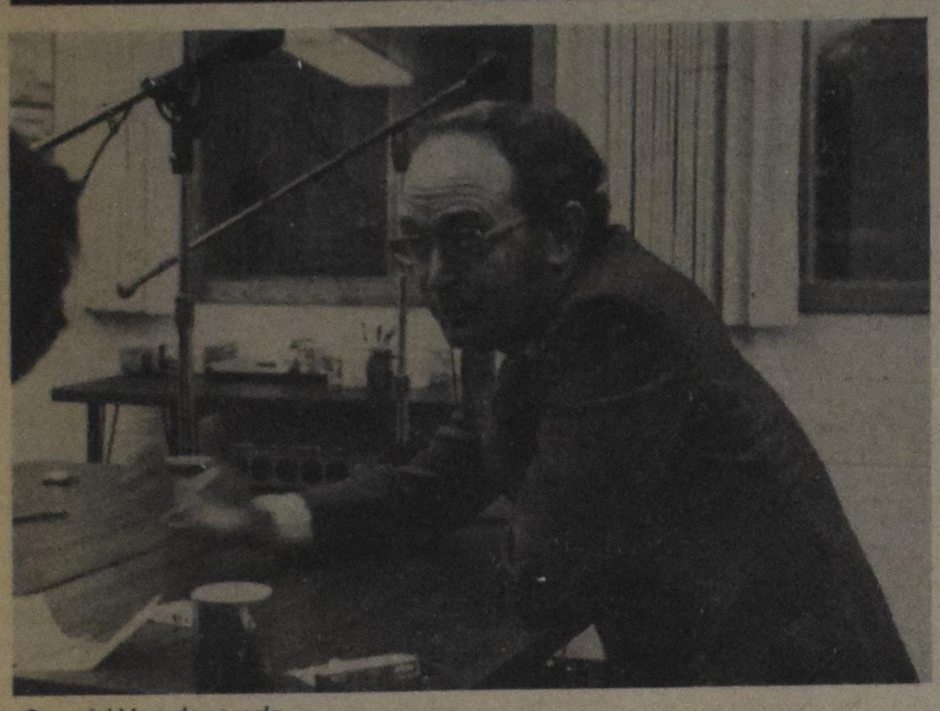
Jesus reminds us that life does not consist of the abundance of the things that we have nor of the things we do, but is determined by what we are. Or possibly better still, what we have become through the grace of God. This is the goal we ought to strive for. Surely we ought to work hard at our jobs and do our best. But let us not let life get out of balance.

Let's keep it so that work, love, play, and worship are in balance in the Christian life because that leads to good mental health and a good relationship with others. We trust that you are not working that hard and you are not that compulsive about your work because it is necessary for your family that you have time for them too. And of course, you need time for the church, for your Christian life. For that reason I'd like to encourage you to break the habit of being a workaholic and learn to work, but to work within bounds.

THOUGHT FOR THE WEEK:

You cannot explain man only on the basis of what you see. Nor can you understand the person merely on the basis of what you hear. But you can only see what a man is like when you see him as an image bearer of God who lives in this world with his thoughts, his mind, his soul, and his heart fixed on eternity.

What kind of Constitution should Canada have?



Gerald Vandezande

Changing the Constitution and placing it under the control of the Canadian government, rather than the British government, has been a priority of the federal government for some time. ***Calvinist Contact*** *recently talked to* ***Gerald Vandezande*** *of Toronto, fresh from a speaking tour of Western Canada on which he talked about the Constitution.*

C.C. Should Canada's Constitution be brought home from Britain?

G.V. We should have not only patriated the British North America Act, but should have for a number of years already decided what an appropriate constitutional framework should be.

C.C. Should we bring it home changed or should we change it in Canada?

G.V. I don't think any government, no matter how powerful its majority support in the House of Commons or in the country, has the right to introduce changes unless they first have been thoroughly talked through with the people throughout the country. They should not be introduced prior to patriating the constitution.

C.C. Are the provinces taking basically the same approach as Mr. Trudeau?

G.V. It's interesting that the provincial premiers, who disagreed with Mr. Trudeau, accuse him of being a centralist; namely, that he wishes to govern Canada out of the centre. I think that protest is legitimate, I don't think a country that is geographically and culturally as diverse as Canada, can be meaningfully governed out of the centre. Yet when you look at what Bennett, Blakney, Lougheed, Lynn, and our friend Mr. Davis do, you discover that they govern their provinces out of Victoria, Regina, Edmonton, Winnipeg, and Toronto in a very centralist way. Mr. Lougheed resorts to the same kind of mechanisms and tactics, namely, the referendum. Mr. Lougheed is planning to hold a referendum which he, of course, is going to win. The majority runs, therefore it rules, it decides, and he thereby disregards the interests of the minorities and acts in a very centralist way.

C.C. . . . While at the same time appearing to stick up for the rights of the individual because they each voted in favour of it, something that he drafted?

G.V. That's correct. When I was in British Columbia, Gerry Ensing of the Federation of Independent School Association was telling me that Mr. Bennett, who supposedly is a strong individualist, has probably introduced the most centralized piece of legislation dealing with the financial administration plan of the province.

Gerry was rather upset about it because it in no way recognizes the variety of structures that ought to be involved in a legitimate decision-making process.

C.C. Can you give an example of that in Ontario?

G.V. I think a prime example still is the question of education. Mr. Davis and, since him, Mr. Wells, and today Dr. Bette Stephenson still decide for Ontario's public school system not only what the prayer should be, but the basic curriculum context and contents as well. This really doesn't allow for a pluralized decision-making process at the local and regional level in terms of boards of education. They are powerless in the face of Queen's Park.

C.C. You talked earlier about positive proposals needing to be addressed other than the one on the table now. If we were to add a chair to the constitutional table and put you in it, on what proposals would you begin the discussion?

G.V. I think it would be important to make a connection with what has been said historically; you can't just plunge in from the outside and ignore history. I think there has to be a greater recognition that Canada has always been a mosaic and not the equivalent of the U.S. melting pot. It has always sought to do justice to the variety of cultural communities that make up the Canadian mosaic.

C.C. What's a mosaic?

G.V. I suppose I would like to interpret it to mean that you allow people with differing views and ways of living to practise their respective values and beliefs, giving them the kind of legal protection that provides equality of opportunity within the framework of legislation that protects all and discrimination against none.

C.C. How could we build that kind of understanding of the mosaic into our present situation?

G.V. I think it could be done in part by picking up on what the Pepin-Robarts report argued. They contended that the key problem facing Canada is what do we understand justice to mean, and how do we do justice to the variety of regional value communities within the Canadian Confederation.

I also want to hook in with what Mr. Clark called the idea that Canada is a "community of communities." I think Mr. Clark, probably in his conception of community, defines community very much in terms of ethnicity and in terms of the region a person comes from.

We should indeed call Canada a community of communities, but communities not designed merely in terms of their regional origin and flavour or cultural tradition of Ukrainian, Polish, Scottish, or Dutch immigrants, but in terms of the basic belief that make for a people wanting to belong to a community. We need to have the mutual respect among those communities that will enable them to say we indeed want to co-exist peacefully. We want to respect one another's right to live within laws that make it possible for all of us to flourish and none of us to suffer.

C.C. How is that different from the ideal that is presently being pushed, because nobody would argue that our laws should make people suffer?

G.V. The problem that we now have, even within Christian circles, is that democracy is equated with majority rule, believing that when you have majority support for a certain position (that is, without regard for the rights and responsibilities of minorities) you can implement your particular vision.

I believe democracy requires a sense of solidarity, participation, and equity. **Solidarity** means that as communities together you show your solidarity too — by way of a commitment to public justice that enables you to live along side of each other, that goes out of its way not to undermine the future existence of your neighbouring community.

The second principle is that of **participation.** I think we need the possibility for structural participation within the decision-making process that gives people an opportunity to feel that they are accepted as genuine decision-making partners. We shouldn't in a centralized, collectivist way deny this participation as both the capitalist and socialist do.

C.C. The third principle that you were talking about that you would want to base any changes on is the principle of equity. How does that apply here?

G.V. Particularly when it comes to a country's economic wealth. The current constitutional controversy is centred around the old notion that has been in the British North America Act since 1867 and summed up best by Alberta Premier Peter Lougheed when he said: "Provincial ownership of resources is one of the fundamental cornerstones of confederation. Those who argue otherwise are attempting to change now the basic arrangements of confederation."

I think that fits in with the individualistic, materialistic, property-rights concept of life that is inherent in individualistic liberalism. It doesn't test whether ownership is exercised for the sake of stewardship, but it simply sees ownership as a goal in itself that enables you to do as you please with those resources and you don't need to ask broader and deeper questions because **you own it. Therefore all you need to do is exercise those rights because that's your freedom.**

C.C. How do you translate these principles to pricing and ownership of oil resources today?

G.V. I think it would be a major step forward if, for example, Premier Lougheed said: "We are going to charge world prices for all energy that is used within industries that don't serve a legitimate human need that is inspired by stewardship and compassion for others."

Out of the extra revenue that those prices produce we are going to set aside monies for those sections in Canada such as the Atlantic provinces which can't afford to buy much-needed energy for legitimate human purposes on the international market.

Struggling people in poor third world countries would receive "energy vouchers" to purchase the necessary oil that would enable their industries to produce the products and deliver the kinds of services that people are rightfully entitled to.

That would demonstrate that Mr. Lougheed and his colleagues are not motivated by a selfish desire to become the most powerful province within Confederation but it would demonstrate a sense of solidarity that we talked about earlier; it would enable people in other parts of the world to participate in life without being discriminated against economically; and it would help establish a spirit of **equity** that would show to Central Canada, which seldom if ever functions on the basis of that spirit, that Alberta is not trying to get even, but trying to do justice.

C.C. Switch for a moment to another part of the constitutional debate, namely the charter of rights and freedoms. Is the charter as proposed by the Trudeau government going to help us protect our human rights or are there indeed big loopholes in it?

G.V. I think there is legitimate concern about charter because the first clause already states that "the Canadian Charter of Rights and Freedoms guarantees the rights and freedoms set out in it, subject only to such reasonable limits as are generally accepted in a free and democratic society with the parliamentary system of government."

C.C. What would be a better way of protecting those rights rather than that kind of a vague statement?

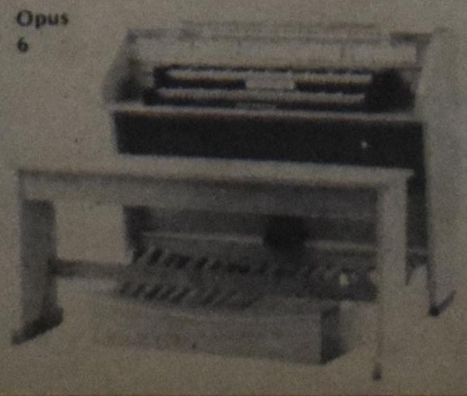
G.V. If you're going to have an escape or an exemption clause in a charter, then you need to define on which basis you would allow the government to place limits on the exercise of a people's rights and freedoms. I think it should always be subject to the approval of the parliament and the legislative assemblies in the provinces, and perhaps as well to a legal interpretation by the court before that kind of drastic action is taken.

C.C. How is the case of the Quebecois' not getting educational room, the native people not getting educational room, and our situation linked together?

G.V. Well, I think what Mr. Trudeau does to the native people's community and the Quebecois community is what Mr. Davis is doing to alternative school communities in Ontario. The government believes that the dominating ideology of a culture ought to be promoted and instilled in the students' minds because it

Continued on page 8.

Opus 6



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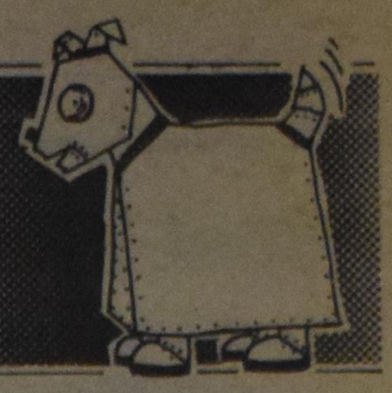

by Lloyd Rang

Chapter 3: Trial and Troubles

Eric and Mrs. DeVos watched perplexed as a large red sphere lifted itself out of a hatch in Can's back. Suddenly the thing lit up and began to howl.

"William, what is that?" yelled Eric.

"It's an old police siren. Any second now and he'll be off!" William yelled back. Just then Canis took off like a bullet from a shotgun, racing towards the Taylor's front lawn. Mr. Taylor was busy clipping his hedge in the back yard when he heard a noise from the front of his house. He laid down his clippers and hobbled to the side of the house to see what was the matter. When he rounded the corner he found himself looking straight into the gaping jaws of Can. He started to cry out something unprintable, but was cut short when he was knocked to the ground by the onrushing robot. When he staggered to his feet, he was again knocked down, this time by William and Eric who were in wild pursuit of the mechanical pet. They then stopped to help Mr. Taylor to his feet.

"Sorry, Mr. Taylor! We're just chasing our dog," bellowed Eric between breaths.

"Don't go chasing your tin-can mutt around here again. Why, I should . . ." But he was too late, the boys had rushed after the speedy Canis.

"Young whipper-snappers. Three days to my retirement and I'm knocked flat by a metal mutt. Bah!" growled the old man. Angrily he picked up his clippers and began working on the hedge again.

Meanwhile, Can had caught sight of Sinbad who was lazily toying with a dead bird. With his siren blaring the enraged robot bore down on the unsuspecting cat.

Then Sinbad caught sight of his pursuer and gave a surprised howl. He retreated at top speed with Can at his heels.

The boys had meanwhile caught up with Canis and were now watching the battle as it progressed. Sinbad could only be seen as a comet of white fur, tearing around the yard. Canis, on the other hand was a fiery red streak which was howling with ear-shattering intensity. Finally the persian clambered up a tree that stood near the fence and clung to it, spitting down at his aggressor below.

William and Eric rocked with laughter. What a spectacle! Sinbad up in a tree and Can below with his siren wailing.

Soon the noise attracted a small crowd of neighbours who also were rocking in mirth. It seemed as if everybody from around had come to see a cat that had become the object of the robot's fury.

Finally William decided that it was time to take his invention home, so he walked over to Canis and turned his siren off. He then gave a shrill whistle and immediately the dog ceased its barking and followed its master to the DeVos residence.

"William, how did you manage to get that dog here by whistling?" asked the once more confused Eric.

"Very simple. I programmed him to respond to me and to do all the things a dog usually does, only better."

"You mean it will chase cars?" asked Eric.

"Certainly, and it will fetch a stick and chase burglars, too."

"Wow! May I see it fetch, please?" begged Eric.

In reply William picked up a nearby stick and tossed it across the road. Can was across the street and back as quick as thinking, with the stick in his mouth.

By this time they had reached William's house and, since it was getting dark, the two parted.

With Can at his heels William raced up the walk. When they reached the porch, William gently lifted Can up and set him inside the house. Then he walked in.

His mother was busy knitting and his father was sitting in his favourite easy-chair, reading the Windsor Evening News.

"Ahem," began William. "Mom, may I watch T.V.?"

"Certainly, dear," answered Mrs. DeVos without looking up from her knitting. "Turn to Channel Four, my favourite opera is on."

A bit unwillingly William turned to channel four. A soprano was singing with ear-shattering intensity.

"Could you turn it a bit louder, please?" asked mother.

"But mom, Canis will start . . ." began William.

"No buts, young man, turn it up!" bellowed William's father.

Immediately William flicked the volume up a notch. This set Can into a fit of mournful howling that made William plug his ears. In consternation he looked at his dad.

"Turn it off!" yelled mother.

"Pardon?"

"Turn that thing off right now!"

Hearing this, William took his fingers out of his ears and fumbled with Canis' on-off switch. When the howling subsided, William expected to be scolded and yelled at. Instead, Mr. DeVos calmly and clearly asked, "William Randal, what is that?"

William slowly began to explain that this was a robot dog, capable of doing all that a real dog could do, and more. He also related how, earlier that afternoon, it had chased Sinbad up a tree, and how it had fetched a stick and had obediently followed William home.

All throughout this, William's father was smiling and chuckling to himself. When William had finished his speech on the qualities and capabilities of his dog, Mr. DeVos shrugged, "I guess after that little speech I will have to grant you permission to keep your . . . er . . . highly intelligent carborator. Now go to bed, will you?"

Continued from page 7.

has majority support. And the individualistic notion of life simply doesn't recognize the reality and legitimacy of community. So it is perfectly understandable that Mr. Davis supports Mr. Trudeau on this score.

At bottom, we can expect no more protection from the Conservative Party in Ontario with respect to education within this province than we can from the Liberal Party at the federal level with respect to the Quebecois and the native community in Canada's North.

C.C. In closing, I would like to ask what kind of participation you would see that many of the Christian community could take with regard to the present constitutional debate.

G.V. My first suggestion would be that the people discontinue relying on the public media to get their information about the current constitutional controversy. If you want to participate responsibly you first of all have to get the documents. They're available free of charge from the federal government or you can get it from your local M.P.

Local community organizations, (i.e.) church study groups would do well to get together and examine in which way their respective rights and those of others are really enshrined in the act, both at the individual and communal level and then having done such a study, have a meeting with the provincial member of the legislative and the federal M.P. and find out where he or she stands.

Christians ought not to leave the impression in those presentations that they are simply concerned, for example, with protecting the rights of Christian schools. I think the best way for a Christian community to demonstrate its commitment to justice at this crucial time in history is to go and demonstrate solidarity with the native people who are being threatened with either assimilation or annihilation as communities both in Quebec where the Cree community is suffering considerably, and in the North West Territories where, if the federal government goes ahead with the proposed Norman Wells pipeline, the Dene people will suffer deeply.

It would also be appropriate for the different committees dealing, say, within the Christian Reformed Church, (i.e.) the Committee for Contact With the Government; the Anglican, United, Presbyterian and Catholic churches through their national offices; to issue a statement not only dealing with the contents of the documents but also to the spirit in which the debate is being conducted.

As for Committee of Justice and Liberty, we are making one contribution by issuing a special bulletin dealing with the need for electoral reform — a form of proportional representation that, had it been in place earlier, we would not now have in the House of Commons a majority government. But we would have a more representative government and be more sensitive to the needs of the different sections of the country, and you would have a different kind of constitutional debate.

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Mixed marriages: "My God and my people"

by William R. Rang

Mr. Rang is principal of Dunnville Parental Christian School.

Education, we have learned, is an ongoing process. One never stops being educated. Thus we refer to the education given during youth as mainly "formal" and to that following after we have left school as "informal." For that reason it is safe to expect that most readers of our paper live in the period of their informal education. Yes, we are still being educated.

When teachers discuss aspects of nurture, they very seldom speak about the willingness to be educated since most children show at least a degree of willingness which is the result of their natural eagerness to find out about things. Yet older people often display the attitude that they have "learned it all" and for that reason the willingness to learn, the preparedness to be taught has more or less vanished. Our patterns of behaviour and our opinions have become standard behaviours and our willingness to re-think our positions is often minimal.

Yet our informal education must continue and we realize that. After all, we know that we must be daily instructed by the Word of God. That fact alone should convince us that we must still be willing to learn. And to learn is to accept.

There is one area of concern that we wish to focus our attention on in this article, an area in which there is a good deal of learning to be done. It is the area that we, in our churches, have labelled "mixed marriages."

A relatively large number of our young people find partners who come from different church backgrounds and the problems associated with such unions are too easily thought to be solved when the "other" agrees to join our church.

Indeed, that is a great step into the proper direction. After all, we know the wise Dutch saying "Two faiths on one pillow has the devil in between" (Twee geloven op een kussen, daar ligt de duivel tussen).

Yet the problems only begin to show themselves afterwards.

The young folks reading this article better not get their defenses up at this time. We are not suggesting that one people are better than the other people. Dutch are not necessarily better than Anglo-Saxons or vice versa. The question is not about "who is better" and I find that also Scripture supports that.

When we read the story of the daughters of Naomi, for instance, we cannot help but become impressed. Both must have been super girls. For that reason it is very well possible that your "Canadian" boy-friend or girl-friend is a super person.

The problem lies elsewhere. It was obviously recognized by Ruth. She had to make a choice and did that, as Scripture informs us, on two considerations, not just on one.

First Ruth said, "Your God is my God." Beautiful words. She realized that in the situation of a marriage there should be only one God.

It is indeed wonderful to see that there are many young folks who make that a point of consideration. After all, in our Reformed churches we have a very distinct belief about God, Who He is, how He reveals Himself. We believe in His covenant with us, in His love for us. We know, too, what He requires of us. Reformed people take their religion very seriously. In their lives the church comes first for it is that church to which God has entrusted the proclamation of His Word, it is the church to which He speaks.

Young people of Reformed background are generally quite strong in their understanding of the importance of the church. That is why they often succeed in winning their future partner's commitment. They talk about it and, hopefully, pray about it together. Consequently their families become happy when the announcement "Your God is my God" is made. Thereafter follows the wedding ceremony.

We already remarked that soon problems will begin to emerge. Although the new Reformed person may have learned to like nasi goreng and has become accustomed to two or three peppermints per church service, these are of little or no help in getting the problems solved.

The areas of real trouble were obviously sensed by Ruth. Not only did she profess that Naomi's God was her God, she also exclaimed, "And your people are my people" (Ruth 1:16). This makes us realize that Ruth knew that the acceptance of God has also something to do with accepting His people. God works in and through His people. He gave them their place, environment, and culture for a reason (see Acts 17:26, 27). Full service of God includes living with His people, thinking the way they think, supporting also what they support.

We realize that this is an enormous undertaking. But then, getting married to a person from without is such an undertaking and it requires enormous adjustments and efforts. The sad part of it is that too many have never given these sufficient thought.

Other churches of evangelical nature are often very strong in their outreach into the community. Certainly, there is something that we can learn, for we set out by admitting that we must all learn and continue to do so. Yet whereas the community is the evangelical's mission field, the family is in many ways that of the reformed people. No denomination spends as much money and effort on the children of the church as we do. No faith gives children a larger place. The Christian school as we know it is the logical outflow of covenantal thinking and the act of obedience to God. And there is, for instance, where the newly Reformed person must learn to say: "Your people are my people," for it is often in the area of Christian school support where the problems reach the boiling point. Too often the new Reformed person forces his or her "without" points of view on the partner he or she had promised to join, giving rise to the question of sincerity.

"Your God shall be my God" speaks about one's relationship to God. It is as beautiful as it is necessary. It's the basis. It spells out that husband and wife can indeed be one. But there is more. In the two-one relationship we must also live within the community of the saints. Thus "Your people shall be my people" becomes a confession of a very deliberate choice, a choice that is radical, that requires the sacrifice of self, and can be made only when there is a

Continued on page 12.

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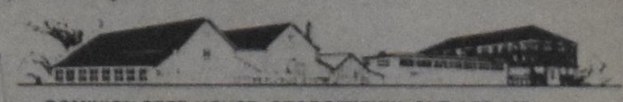

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Proposed constitution poses threats to separate schools

by Suzanne Dulker
C.C. Staff

The Canadian Catholic School Trustees Association (CCSTA) recently submitted a position paper, together with an opinion and proposed amendments prepared by its barrister, Mr. Philip J. Traversy, to the Special Joint Committee on the Constitution of Canada. The paper points out what the CCSTA considers to be serious threats contained in the proposed Constitution to the continued status of Roman Catholic Schools.

The present-day law entrenching the rights and privileges of Roman Catholic schools to freely operate in accordance with their religious beliefs is Section 93 of the British North America Act. This section, which has been in effect since 1867, will remain in the proposed Constitution. However, the CCSTA fears that other sections of the proposed Constitution may erode and eventually negate the rights protected in Section 93 "to such an extent that Catholic denominational schools would remain Catholic in name only."

First of all, Section 25 of the proposed Constitution states that in the event of inconsistency between specific terms of the new constitution and previously established laws, the constitution will have primacy, i.e. the new laws would overrule any laws made before 1980.

Secondly, the proposed Constitution guarantees individual rights and freedoms — possibly at the expense of denominational group rights. Section 2 provides for freedom of conscience and religion, while Section 15 guarantees equality before the law without discrimination due to, for one, religion. With these sections made law, areas such as staffing policies and practices, enrollment criteria, religious curriculum and public funding could all be seriously affected.

Just as an example, one can imagine the dilemma of the courts should a non-Catholic wish to teach in a Roman Catholic school. Under the proposed Constitution, Section 25 (which establishes the primacy of this constitution) would give more weight to Sections 2 and 15, which protect the individual teacher's rights, than to Section 93 of the BNA Act upon which the school depends for its authority to determine its hiring policies.

Directly related to such a dilemma is another concern of CCSTA. The Canadian Charter of Rights and Freedoms, which composes Part I of the proposed Constitution, has been lauded for its "majestic generalities." As Philip J. Traversy observed, its entrenchment would give " . . . to the Courts of this and future generations the power to interpret the Constitution in novel and unexpected ways in light of the evolving value systems of Canadian society as interpreted and applied by the judges then presiding." It may seem unlikely that a court today would view denominational school rights as "unconstitutional" or "wrong," but in an increasingly secularized society who is to say what will be considered "wrong" in the future?

The CCSTA also expressed concern at two methods proposed as amending procedures. Section 49 would allow each provincial legislature to make amendments to its provincial constitution, and therefore to the educational systems in its province. Special concern is directed at Section 42 which would permit amendments by means of a referendum. To once again quote Philip J. Traversy: "While interfaith hostility has subsided at the present time, there is no guarantee that future generations of denominational school supporters will not be faced with a determined majority of secularized Canadians who, in the name of secular humanism and rationalism (not to mention economy and efficiency) militate provincially and federally for the abolition or restriction of denominational schools."

The CCSTA attached to their submission three amendments which they believe should be incorporated into the proposed constitution. These three amendments would firmly establish and clearly define the rights of "separate, dissentient or other denominational schools" in relation to the aforementioned concerns: primacy of the constitution, individual rights and amending procedures.

The CCSTA has pointed to some significant problems contained in the proposed Constitution. The concerns expressed in this timely and well-written submission are concerns that can be shared by the entire Christian community, for it is clear that the proposed Constitution, as it now stands, could seriously affect not only the Roman Catholic school system, but all so-called private, independent and alternative schools.

And His Name

His name is surely "Wonderful,"
Amazed, I cannot see
Why would the only Son of God
Humble Himself for me?

His name is surely "Counsellor"
From manger to the cross,
His love, a perfect guide for all
As on Life's seas we toss.

His name is surely "Mighty God,"
For who can match His power?
And yet, His thoughts and plans include
You! Me! Each day! Each hour!

The Everlasting Father — oh!
No words my joy express,
Always, to know His arms are near,
To care, to cheer, to bless.

His name is surely "Prince of Peace,"
Through Him, you'll learn what's meant—
"No matter what state you are in,
Therein to be content."

Judy Lunshof,
Hamilton, ON

Reformed Church sets up office in Canada

The Reformed Church in Canada continues to proceed with the establishment of a Canadian office, to be located on the grounds of Camp Shalom near Cambridge, Ont.

The Camp Shalom board and Classis Ontario jointly proposed that a cabin be erected on the campgrounds which will serve as an office for the Council of the Reformed Church in Canada and for Camp Shalom. The cost of the cabin, about $25,000, will be assumed by Classis Ontario and the cost of utilities will become part of the Council budget.

The feasibility of this joint office will be reviewed annually by the Council treasurer. A business manager will be hired by the Council's executive director, Rev. C. Bons.

The official publication of the Reformed Church in Canada, Pioneer, will also have its office at the Camp Shalom cabin.

In other developments related to the eventual creation of a particular synod of Canada and, hence, a separation of Reformed Churches between Canada and the United States, steps have been taken to create a Classis Western Canada consisting of the Canadian churches of Classis Cascades.

As the number of Reformed churches continues to increase, more classes will be formed and eventually it is hoped that a particular synod of Canada will be formed.

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"Evil" is lurking in most movies today

by Bill Van Dyk
Movie Critic

Our century will probably be known by future historians as the "age of holocausts." We are the first of the Earth's peoples to witness "total warfare." We are the first to witness the conscious planning and performance of systematic genocide. We are the first to be threatened with universal annihilation, and the first to *threaten* universal annihilation (we *are* members of NATO).

As some cultural historians have noted, our civilization bears a close resemblance to the chaotic and bloody fourteenth century, the century of plagues and almost continuous war. A century seemingly obsessed with death.

We are like the fourteenth century in other ways also. We, (not as Christians, but as members of a larger western culture,) suffer from moral dislocation. We are living in a time when man's most optimistic beliefs and values have lost their credibility. Man's faith in his ability to shape the world for his own good has been profoundly shaken. The traditional liberal concern for others, for the betterment of the world, has been violently overturned with the unbridled outpourings of nationalism, militarism, and, fascism.

Today, as then, we are faced with popular sexual immorality, and with endless literature on it. The fourteenth century saw the rise of religious cults and exotic practices; we have ours. The literature, music, and art of the fourteenth century reveals an obsession with death, portrayed in every manner conceivable, lurking about everywhere.

We in the twentieth century have the horror film. In fact, it would be fair to say that most of the better films made in the past 20 years are clearly, deeply, concerned with the problem of evil: its source. And many, many more films, though often of poor quality, are obsessed with the portrayal of evil, in the form of chainsaw murderers, ghosts, vampires, or, an old favourite, the psychotic killer. In so doing, they also try to identify the source of evil, to give it a name and identity.

These movies are made for two reasons. Firstly, the liberalization of censorship laws permits it. Secondly, enough people are determined to see these movies that even a cheap, sloppily produced film like "The Amityville Horror" can guarantee its producers enormous profits. Where money is to be had, films are to be made.

Why, then, do people pay the three or four dollars it costs nowadays to go have the wits scared out of them? There are a number of theories, the most popular of which states that horror films are merely cinematic roller-coaster rides; the audiences are there for two hours of thrills, then they get off and go back to the real world. In other words, horror films are *escapist*; you go to see one hoping that somebody else's troubles will make you forget your own.

If that were so, I ask, then why aren't people lining up to see "Bambi" or "Mary Poppins?" Is there something in "Bambi" that reminds them of their "real" lives?

This theory is based on an important aspect of commercial horror films that is very telling about the nature of this genre: the viewer of these films is never implicated in the crime or crimes that take place on the screen. If he is implicated, then it is no longer a horror film; it becomes serious drama, as in some of Alfred Hitchcock's finest films. In this case, the viewer is encouraged to identify with a character, or with the values which the character holds, and in so doing become involved with the consequences and meaning of those values. A character's actions become subject to a question of moral rightness.

Shock treatment

In the horror film, "Dressed to Kill," for example, (which the director, Brian De Palma, claims is "art") the heroine, played by Angie Dickenson, becomes prey to a psychotic killer (Michael Caine) as a result of a risky affair she has with a complete stranger.

The director of the film encourages us to sympathize with her through the use of certain camera and lighting techniques (including a preponderance of warm, attractive colours). Yet it seems that the sole purpose of this device is to make it all the more shocking and fearsome when she is brutally murdered.

There is no suggestion, as there was in "Looking for Mr. Goodbar," that a person who rejects the accepted moral code of society also forfeits the right to its protection. Nor was there any suggestion that the character played by Michael Caine may have, consciously or not, acted as an agent of moral retribution. In fact, it is clear that no question of morality is involved at all.

DePalma offers only the most orthodox Freudian interpretations of his character's actions. The viewer is invited to attribute evil to accidental psychological conditions. He is invited to understand that under our system of justice, violence can only be contained by violence.

Thus, if we take the escapist theory in the sense that the audience escapes moral involvement with the characters and actions in the film, then that theory is correct to an extent. But there is more to it than that.

The modern mentality does not attribute evil to a real, active force in everyone's daily personal lives. The dominant theories of psychology and sociology attribute evil to environmental causes, or to childhood experiences (Freud). Evil is thought to be curable, if only the negative factors in the environment are changed for the better.

But it did not take long for many perceptive and intelligent people to realize that this explanation could not possibly account for the awesome and spectacular displays of evil we have experienced in this century.

Horror films, in their own way, also offer alternative explanations. They have picked up on a need in people to attribute evil to an identifiable something; something which is not within themselves. Horror films create "demons" as a vicarious scapegoat. (In the fourteenth century, as in Nazi Germany, the Jews were often the scapegoats.) And, by naming it, the fear becomes less paralyzing. The viewer's own sense of worthiness is affirmed. The biblical doctrine of universal human sinfulness is rejected.

In the fourteenth century, it became the fashion to depict death as a person, leading his victims on a macabre "dance of death." But his victims knew they were not innocent. It was popularly believed that the wars and plagues where judgments from God upon the massive sins of the people. In response, many people joined the Flagellents, who roamed around whipping themselves and fasting in atonement for their sins.

"Dressed to Kill," in spite of its artfulness and obvious cinematic qualities is not an affecting film. It lacks anything beyond the most primitive involvement of the viewer. The images stay in your mind, but *only* the images. The viewer is not drawn into a moral dilemma; he is not led to understand the characters. He only watches them out of curiousity — "to see what happens."

Apocalypse

"Apocalypse Now" is a different film altogether, though it deals with the same basic theme: evil. "Apocalypse Now" is the story of an American soldier who must travel up a long and dangerous river in order to arrest or kill another American soldier (played by Marlon Brando) who has apparently gone mad. The river, as it is in Joseph Conrad's novel, "The Heart of Darkness" (upon which the movie was loosely based) is the symbol for a journey into the depths of the human heart, a search for guilt, for source of evil. The viewer is drawn along on the journey. He is invited to sympathize with the main characters who appear to us as very human, very afraid, indeed, like we know ourselves to be at times.

At the source of the river (the source of evil) Captain Willard (Martin Sheen) encounters the mad Colonel Kurtz. Kurtz has organized the natives into his own guerilla force which he uses with great success against the enemy. He has adopted the brutal and barbaric tactics of tribal warfare in order to do the job a civilized country (the U.S.) has ordered him to do. Willard decides that he has no choice but to murder Kurtz, but as he does so he discovers the evil within himself, and within all men: the evil in the darkness within the human heart where the horror man feels at barbarism and violence can only be confronted with the horror and evil within himself.

"Apocalypse Now" is a difficult film to understand. Perhaps that is partly because of the immensity of its theme, and the ambitiousness of the director, Francis Ford Coppola. One thing is clear, in any case, and that is that, according to Coppola, evil is always waiting, lurking within men's hearts; the potential for war and criminal violence will always exist so long as human nature remains as it is.

This runs contrary to the conventional horror film where evil is attributed to the *other* something. In "Apocalypse Now" the viewer must consider whether or not he or she participates in some guilt which must be shared by those reponsible for destruction and violence. Those who supported the Viet Nam war in the 1960's (without having served there) may especially be prone to reconsider their position on the matter. This film does not allow anyone to somehow confirm their own basic sense of justice and decency by attributing the cause of evil to some scapegoat, like communism.

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Continued from page 9

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3. The family. — the family altar (prayer, Scripture study). — the meaning of baptism. — how to lead little ones to Christ — think of ways to show that you really respect each other.

4. Social life. — entertainment and parties: we should have booze-less homes. — who should be our friends and why? (if you want to know about yourself, take a look at your friends). — relationship to the in-laws. — how much T.V.? how much for reading? (which books?) — magazine subscriptions. (church publications).

5. The community — Consider points how you plan to live your faith in your community.

World food situation tenuous

AKRON, PA (EP) — "Feeding the world next year will be like walking on a tightrope without a net," says an article in the November 4, 1980, *Wall Street Journal*. "A single misstep, such as another summer's bad weather in the U.S., would be enough to unbalance the act, plunging the whole world into a grain shortage and some poor nations to the brink of starvation." Edouard Sasuma, director-general of the Food and Agricultural Organization of the United Nations (FAO), told an October U.N. conference, "We are in a situation of global alert."

Reasons for the tenuous food situation are several: There has been drought in several of the world's largest food-producing regions. Food demands continue to rise and a number of poor countries are unable to keep their food production up. Their food needs demand larger imports of food. Food stocks are adequate for the coming year but are expected to drop to a five-year low. World food grain production has been up 12 percent during the five-year period, reports the *Wall Street Journal* article, but consumption has been up 15 percent.

Though drought affected feed grain production in the United States and Canada, total world wheat and rice production appears to be slightly higher than last year. This, along with sizeable reserves in the United States, has helped keep grain prices from escalating as they had in the early 1970s. World grain prices have increased approximately one-third nonetheless. But another dry year in the United States, South Asia, or another large food-producing area and the world food situation will be described as a "crisis" rather than as "tenuous."

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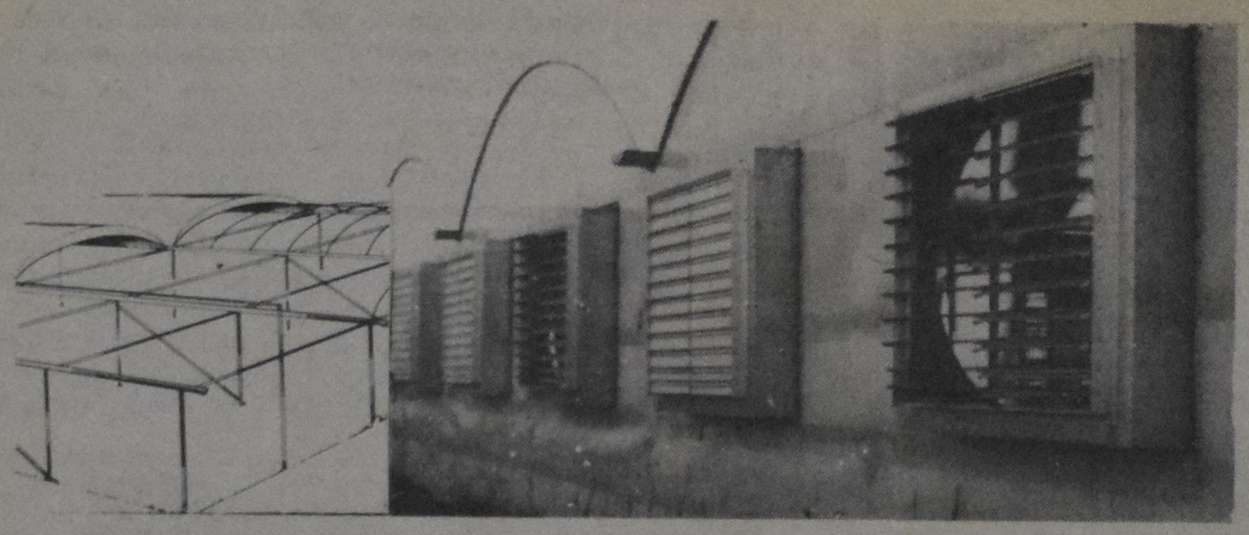

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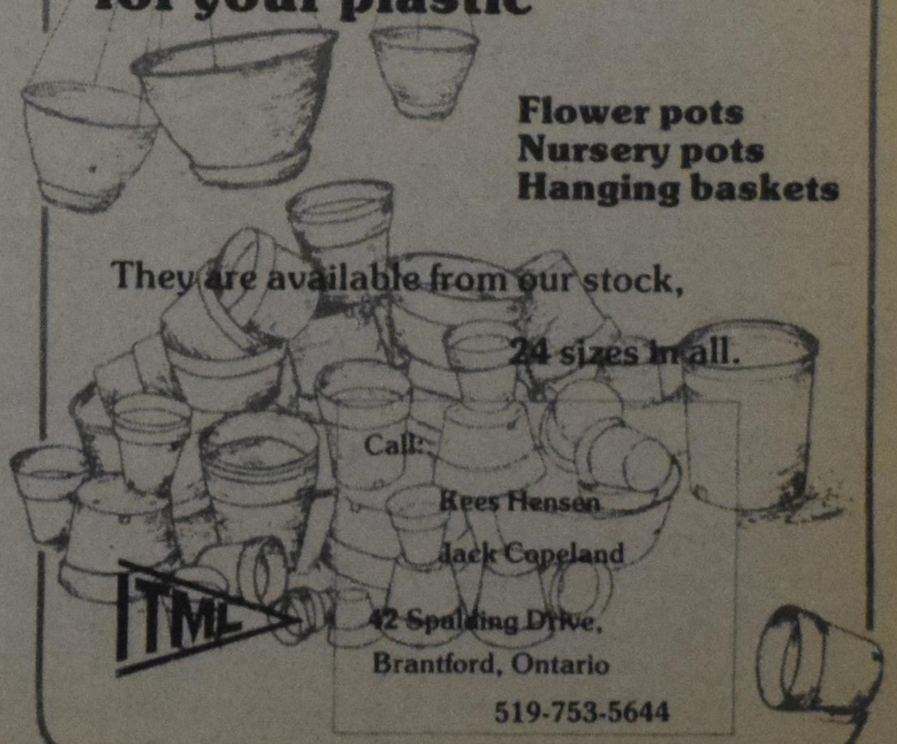

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PERSOVERZICHT

• Onze Prime Minister heeft op zijn zes-landen reis dan wel geen bagage verloren, maar het ging toch niet erg vlot. Hij zat voor drie dagen vast in de sneeuw in een dorp in Oostenrijk, en het hele reisplan is in de war gelopen. In Nigerie sprak hij met het staatshoofd en werd herinnerd aan de verplichtingen van het Westen tegenover onontwikkelde landen.

• Ottawa heeft 6½ miljoen dollar toegezegd als hulp voor de overstromingsgebieden in British Columbia.

• Naar een nog voorlopige schatting werd er berekend dat Canada acht biljoen dollar meer aan goederen uitvoerde dan er geimporteerd werd. Dat klinkt natuurlijk heel mooi, maar u moet niet vergeten dat er in totaal toch nog twee biljoen meer het land uitging dan er binnen kwam. Mijn buurman op deze bladzijde — dominee VanHarmelen — en al die andere zonnezoekers nemen een aardig centje mee naar het buitenland. Ik gun het ze best hoor, en vergeleken met andere buitenlandse rekeningen zijn hun uitgaven maar een peuleschilletje.

• Een rechter in Winnipeg heeft in een vonnis uitgesproken dat het onwettig is om een 65-jarige te dwingen op pensioen te gaan. Misschien willen de kerkeraden hier wel even notitie van nemen.

• Als teken des tijds mag wel even vermeld worden dat de provinciale politie in New Brunswick zowel als de gemeente politie in Hamilton, Ont. met kogel-vrije vesten zullen worden uitgerust.

• De regering in China luidde het nieuwe jaar in met een soort openbare thee-visite. Uit de aanwezigen en de afwezigen viel af te leiden dat nu alle voormalige Mao-aanhangers uit belangrijke posities zijn verwijderd.

• In Amerika probeert de aftredende Carter-regering met man en macht om de gevangenen uit Teheran thuis te krijgen. Er wordt veel gespekuleerd over de voortgang van de onderhandelingen, maar hoe het precies zit krijgt niemand hoogte van.

• In Engeland werd een man, verdacht van massamoord, gearresteerd. Hij wordt beschuldigd van moord op tenminste een dozijn vrouwen.

• In Israel heeft Begin te kampen met diepe verdeeldheid in zijn kabinet. De onderwijzers willen meer salaris hebben. Als ze 't niet krijgen treedt de Minister van Onderwijs af, en als ze 't wel krijgen loopt de Minister van Financien kwaad weg. Het leven van politici is niet altijd makkelijk.

• De piep-jonge vakvereniging in Polen heeft nu al haar op de tanden. De regering wil dat er tenminste om de andere zaterdag gewerkt zal worden, en de bond zegt: dat nooit. Wie zal 't winnen?

• In Wenen liep een hoge Rus over naar het Westen. Hij vluchtte met een hele tas vol belangrijke documenten naar West-Duitsland waar hij met open armen ontvangen werd.

• Billy Graham ontving een ere-doctoraat van de Academy voor Godgeleerdheid in Warschau. Ik heb van de week zijn boekje „Engelen" gelezen, en ik beveel het van harte aan.

• Hier in Toronto is het zo koud dat ik, voor ik het persoverzicht schreef, eerst mijn schrijfmachine moest ontdooien. Maar ons hart werd verwarmd vanwege het nieuws dat Dorothy Donovan haar 65-jarige jubileum als organiste van de Heilige Naam parochie vierde. Bovendien is de prijs van de koffie gedaald, hetgeen ook al geen geringe vreugde geeft. Een dominee baarde opzien in onze stad door een preek, waarin hij aandrong op terugkeer van de doodstraf, met dias van slachtoffers te illustreren. Het waren gruwelijke voorstellingen en de kranten stonden er vol van.

Mijn preken werden niet vermeld, maar die waren dan ook zonder dia's.

Carl D. Tuyl

Pleegouders nodig voor vluchtelingen

door Lilo Wolf

(Canadian Scene) — De refugie kampen in Zuid Oost Azie bevatten honderden kinderen, voornamelijk opgroeiende jongens, wier ouders al hun bezittingen hebben verloren of die uit hun huizen verdreven zijn en die zich geplaatst zien voor vrijwel onoverkomelijke moeilijkheden ten gevolge van oorlog, overstromingen en revolutie. Ambtenaren, booteigenaren en grenswachten in Vietnam, Laos en Cambodja vragen soms meer dan $3.000 voor een plaatsje op een overvolle boot. Vele gezinnen kunnen zich niet veroorloven om meer dan een gezinslid te laten emigreren op zoek naar een betere toekomst, ver weg van terroristische activiteiten en militaire dienst.

De Regering van Ontario heeft beloofd te zullen zorgen voor huisvesting van maximaal 400 kinderen. Het is voor zulke gezinnen vaak een hartbrekende beslissing om hun kinderen te laten emigreren. Immers, het kan weken of maanden duren voordat zij hun bestemming bereiken en de kinderen hebben vaak heimwee, vooral op voor hen bekende feestdagen zoals Nieuwjaar (zij vieren dat in februari) en Kinderdag in september of de zg. Birth, Death and Enlightenment of Buddha. De kinderen kunnen Boeddhistisch, Rooms Katholiek of Protestants opgevoed zijn. Sommigen spreken een Chinees dialect, behalve hun eigen taal, maar zij hebben geen kennis van de Franse of Engelse taal. In veel gemeenschappen in Ontario zijn echter tolken beschikbaar en de meesten leren Engels vrij snel.

Wanneer zij in Canada aankomen wordt hen aangeraden een cursus in de Engelse taal te volgen. Aangezien zij uit een land komen waar erg veel aandacht aan het onderwijs wordt geschonken en waar onderwijzers hoog aangeschreven staan, kunnen de meesten gauw wennen op school, hoewel zij het soms moeilijk vinden vakken te kiezen en zij voelen zich soms ook niet op hun gemak als zij projecten moeten uitwerken samen met iemand van het andere geslacht.

Aangezien de meesten van hen geen wezen zijn kunnen zij niet geadopteerd worden, maar er is wel een grote behoefte aan pleegouders, die dan wettelijk belast worden met de verantwoordelijkheid om voor de kinderen te zorgen totdat zij 21 jaar zijn.

De Regering is gaarne bereid verdere inlichtingen te verstrekken aan mensen die zo'n kind in huis willen nemen. Zo wordt over ieder kind een dossier met uitvoerige inlichtingen verstrekt, terwijl tevens een aantal woorden en uitdrukkingen in de taal van het kind beschikbaar gesteld worden en inlichtingen over wat er gegeten wordt in het land waar het kind vandaan komt. (Velen kunnen bijvoorbeeld geen melk verdragen). Ook worden wat gegevens

Vervolg op pag. 14

Het probleem der Schrift critiek

Toen ik de 183ste katalogus van theologische boeken doorbladerde zag ik dat de boekhandel T. Wever nog twintig gulden vroeg voor een mooi exemplaar van prof. G. C. Berkouwer's in 1938 geschreven boek ‚het probleem der Schriftcritiek.' Het is een mooi uitgegeven boek, en telt zo'n 396 bladzijden. Het werd in verschillende recensies toen hoog gewaardeerd, en ten zeerste aanbevolen. En . . . ik heb zo'n vermoeden dat het in het jaar 1981 nogal eens zal worden genoemd omdat de synode der gereformeerde kerken in Nederland bezig is met een rapport over het Schriftgezag.

Nu kan men wel zeggen dat het een boek is uit het jaar 1938, en er zijn theologen in het jaar 1981 die dat een oud boek noemen. Maar ik heb in mijn boekenkast enkele boeken die veel ouder zijn, en niemand zegt er van: wat een oude boeken! Ik bedoel b.v. de Institutie van Calvijn, of het Werk van de Heilige Geest van Dr. Kuyper. En uit dezelfde tijd van Berkouwer's boek zou ik nog kunnen noemen De Verbondsgeschiedenis van ds. S.G. DeGraaf, dat voor het eerst in 1936 verscheen en nu ook (eindelijk) in het Engels is vertaald.

Een van de hoofdstukken in het boek ‚Het probleem der Schriftcritiek' draagt als opschrift: Het isolement der Gereformeerde Schriftbeschouwing. Als gereformeerden staan we met onze belijdenis van de onfeilbaarheid van de Heilige Schrift in de rij der theologen toch eigenlijk alleen. In deze belijdenis komt uit dat wij werkelijk buigen voor het gezag van de Heilige Schrift. Het ene staat en valt met het andere. Berkouwer betoogt dan ook dat de belijdenis van het gezag en de onfeilbaarheid van de Schrift voor het gehele leven betekenis heeft.

De kracht van de ‚reformed churches' is dan ook altijd geweest en zal ook steeds moeten blijven dat zij bij elk probleem dat zich aan haar voor doet steeds eerst(!) vraagt: wat zegt de Heilige Schrift er van? Iedereen weet wel dat geen enkele vertaling onfeilbaar is. Toch zeggen we dat we de Bijbel hebben als Gods onfeilbaar Woord. Berkouwer zegt het zo duidelijk: ‚God heeft Zich in Jezus Christus geopenbaard, en Hij heeft Zijn Openbaring laten te boek stellen in een tijd, die Hij wilde en in de talen, die Hij daartoe in dienst nam.

Aan deze Openbaring is het predicaat onfeilbaarheid onlosmakelijk verbonden. (blz. 300). En die onfeilbare Openbaring komt ook door de arbeid der vertaling in gehoorzaamheid bindend en roepend tot ons. Vandaar dat de gelovige wetenschap hier haar roeping heeft te vervullen om zoveel als haar mogelijk is het Woord Gods in de vertaling zuiver te doen doorklinken in de kerk. Berkouwer poneert ook dat het maken van een scheiding tussen het Goddelijke en het mensenlijke in de Heilige Schrift in lijnrechte strijd is met de gereformeerde belijdenis. Die belijdenis spreekt van een Goddelijke daad der inspiratie, die het mensenlijke in haar dienst neemt, zo in haar dienst neemt dat we in het effect van die inspiratie-daad voor ons hebben het ene onfeilbare Woord van God (blz. 326). Ik heb altijd gedacht dat dat echte gereformeerde taal was, niet in de kerkelijke zin van woord maar de taal van hen die uit de Reformatie voortgekomen zijn.

Dr. Kuyper heeft ook met grote nadruk de onfeilbaarheid van de Heilige Schrift beleden en de critiek op de Schrift afgewezen. Berkouwer haalt zelfs van Kuyper aan dat hier sprake is van ‚een muurvaste geloofsbelijdenis van Jezus' levende gemeente' (blz. 253).

De ingeving van de gesproken en de geschreven Woordopenbaring is een duidelijk gegeven van de Schrift: ‚want een profetische boodschap is nooit ontstaan omdat mensen het wilden. Mensen die namens God spraken, werden altijd gedreven door de Heilige Geest! (2 Petrus 1:20). En: ‚Alles wat hierin (in de Heilige Schrift) staat, is door God geinspireerd en bruikbaar voor het onderrichten van de waarheid, het weerleggen van dwalingen, het herstellen van fouten, en voor de opvoeding tot een rechtschapen leven (2Tim. 3:16).

De Heilige Schrift is een actueel getuigenis. Wij hebben een duidelijke en betrouwbare Schrift. Jezus zei: Gij onderzoekt de Schriften, deze zijn het, die van mij getuigen! Getuigen, tegenwoordige tijd! Elk Schriftwoord wijl van God ingegeven, is nuttig voor het onderrichten van de waarheid, etc. God heeft Zijn Openbaring laten te boek stellen in een tijd die Hij wilde en in de talen die Hij daartoe in dienst nam. Daarom worde Schriftcritiek van de hand gewezen. Al staan we dan ook praktisch alleen. Laten we echter de 7000 niet vergeten die niet gebogen hebben voor de Baal der Schrift critiek.

J. VanHarmelen

Kanttekening van de GKN synode

Hieronder volgen de hoofdpunten van de GKN synodebesluiten, die in de novemberzitting te Lunteren zijn genomen.

Alternatieve gemeenten

De generale synode zal een deputaatschap blijven houden voor het onderzoek naar de relatie met alternatieve gemeenten (basisbeweging). Het deputaatschap dat aan de synode rapporteerde had een voornamelijk informatief rapport opgesteld.

Daarin werd de basisbeweging verdeeld in alternatieve, kritische en basisgemeenten, elk met eigen karaktertrekken. De synode besloot dat in de volgende fase samen met instanties van de hervormde en de rooms-katholieke kerk in Nederland gezocht zal moeten worden naar een toekomstig beleid van de kerken ten opzichte van de beweging. De synode voelde (nog) niet voor gestructureerde contacten met vertegenwoordigers uit de diverse groepen.

Aard van Schriftgezag

Na zich een morgen en een middag te hebben bezonnen op het lijvige en diepgravende rapport „De aard van het Schriftgezag" dat door deputaten Kerk en theologie was samengesteld aanvaardde de synode het met algemene stemmen „als een duidelijke en confessioneel verantwoorde uiteenzetting over de wijze waarop de Schrift verstaan wil worden om te kunnen horen wat de God van het Woord ons te zeggen heeft," zoals het officieel in haar besluit is verwoord.

Eindelijk kan het goede luisteren naar de bijbel bespreekbaar worden, werd in de besprekingen geconstateerd. Daarom sprak praeses ds A.C. Hofland van een historische dag voor onze kerken, waaraan hij de verwachting verbond dat het rapport bevrijdend en verrijkend zal werken.

Inhoudelijk zal het geen wijziging ondergaan. Wel werd besloten tot enige bewerking en aanvulling, zodat het des te beter in de gemeenten kan gaan functioneren. Daar zal hard aan worden gewerkt, waarbij het streven is dat het in februari in druk verkrijgbaar wordt gesteld: dan kan het proces van bezinning over het ontstaan van de bijbel in de gemeenten beginnen.

Het rapport, zo besloot de synode tenslotte, zal toegezonden worden aan de kerken, die lid zijn van de Gereformeerde Oecumenische Synode (G.O.S.).

„Stand geestelijk leven"

Een voorstel van het moderamen om synodaal te reageren op de „stand van het geestelijk leven" in de GKN kerken, zulks naar aanleiding van een verontrust schrijven daarover met een aantal ondertekenaars en adhesiebetuigingen van enkele kerken wees de synode tijdelijk af.

Er is kans dat deze zaak opnieuw in de volgende synode (van Bad Bentheim 1981) aan de orde zal worden gesteld.

Herziening van belijdenis geschriften

Interkerkelijke studie, gevolgd door overleg tussen hervormden, gereformeerden en christelijk geformeerden leidden er al in 1971 toe dat de synode (van Dordrecht) een herziene, meer eigentijdse tekst van de Nederlandse belijdenisgeschriften vrij kon geven voor gebruik in de kerken.

Het gold hier de historische teksten in hedendaags Nederlands van de apostolische geloofsbelijdenis, die vaak in de gemeente hardop samen gezegd wordt; de geloofsbelijdenis van Nicea; de geloofsbelijdenis naar Athanasius; de 37 artikelen van de belijdenis van het geloof van de Nederlandse kerken, volledig „De ware christelijke belijdenis, inhoudende de hoofdsom der leer van God en der eeuwige zaligheid der zielen (Dordrecht)" genoemd; de (Heidelbergse) catechismus en tenslotte de leerregels van Dordrecht. Tot het gebruik van deze nieuwe tekst is het echter nooit gekomen.

De afronding raakte namelijk in een impasse omdat de hervormde leden van de herzieningscommissie geen kans zagen zich nog eens over de resterende schoonheidsfoutjes (kruimelwerk, zoals het werd genoemd) te buigen. Gereformeerden en christelijke gereformeerden hebben dat werk tenslotte gedaan, waarbij de hoogbejaarde prof. dr. J.N. Bakhuizen van den Brink zo vriendelijk was het eindresultaat door te nemen. Hij betoonde er zich tevreden over.

De synode besloot de herziene belijdenisgeschriften te aanvaarden en ze in het gezamenlijk overleg over het hervormd-gereformeerde Kerkboek in te brengen ter opneming in dit Kerkboek. Voorts zullen citaten uit de belijdenisgeschriften in liturgishce formulieren en orden van dienst met de herziene tekst moeten worden opgenomen.

De informatiedienst kreeg de opdracht, omdat het Kerkboek nog lang niet gereed is, te onderzoeken hoe de herziene tekst, die een heel boekje zal beslaan, binnen afzienbare tijd voor kerkleden bereikbaar kan worden gemaakt. Dit als het even kan in overleg met de hervormde kerk en de christelijke gereformeerde kerken. De volgende synode verwacht daar voorstellen over.

Nadere verklaring over besluit Homofilie

Ook van de beleving van de homofiele geaardheid als het lichamelijk uitdrukking geven aan de onderlinge genegenheid geldt „dat wij elkaar niet moeten veroordelen, maar elkaars levensgeheim hebben te eerbiedigen en de eigen verantwoordelijkheid voor de Heer hebben te erkennen," zoals de synode eerder heeft uitgesproken.

Dit zal de synode van Delft aan de Gereformeerde Oecumenische Synode (G.O.S.) berichten op haar vraag om opheldering van de oproep die de synode in november 1979 naar de kerkeraden en kerkleden deed uitgaan.

Lidmaatschap G.O.S.

Deputaten Oecumene buitenland gaan onderzoeken of lidmaatschap van de Gereformeerde Oecumenische Synode GKN kerken medeplichtig maakt aan de Zuidafrikaanse apartheidspolitiek. Hiertoe werd besloten bij de behandeling van het rapport van de delegatie die deze zomer de G.O.S. -vergadering in Nimes heeft bijgewoond. Bespreking en besluit van die vergadering over de rassenverhoudingen hadden de vraag naar eventuele medeplichtigheid opgeroepen.

Ook zullen de deputaten nagaan of de G.O.S. niet beter het karakter van een overlegorgaan kan krijgen. Verder wilde de synode niet gaan, want, zo overwoog ze: het is zinvol bij de nadere studies van de G.O.S. zelf een zo goed mogelijke inbreng te leveren. Overigens zal de synode van Bentheim nog nader beslissen welke G.O.S.-besluiten zij bindend wil verklaren voor de GKN kerken.

GSA huwelijksbemiddeling

De synode besloot geen principiele uitspraak te doen over de vraag of niet-huwelijkse manvrouw relaties aanvaardbaar zijn. Wel mag de Gereformeerde Raad voor Samenlevingsaangelegenheden (G.S.A.) voorlopig nog blijven deelnemen in het Landelijk Centrum voor Huwelijkscontacten, ook al heeft dit centrum zijn werkzaamheden inmiddels uitgebreid tot niet-huwelijkse relaties.

Onderling vermaan ambtsdragers los van avondmaal

Censura morum — het onderling vermaan van de ambtsdragers over de uitoefening van de viering van het avondmaal, waaraan dit tot nu toe vooraf ging. Van verschillende kanten was naar het nut van de in de Kerkorde voorgeschreven procedure gevraagd.

De synode besloot het regelmatig terugkerend onderling vermaan wel als een van de kerkeraadstaken in de Kerkorde te handhaven. Eenmaal in de drie maanden zal de kerkeraad aan de leden de vraag voorleggen of er reden is elkaar onderling te vermanen, zo staat er in het voorstel voor wijziging van artikel 38, lid 2, van de Kerkorde.

Deze wijziging en een kleine verandering van lid 2 van artikel 34 zullen nog ter beoordeling aan de kerkelijke vergaderingen en daarna aan de synode van Bentheim worden voorgelegd.

Vervolg van pag. 13.

verstrekt over culturele bijzonderheden.

Zo was er bijvoorbeeld een meisje uit Cambodja dat een kettinkje droeg met een hakenkruis er aan. Ze gedroeg zich wel netjes en normaal en ze leek wel niet geinteresseerd in Nazi activiteiten, maar haar klasgenoten bleven haar toch maar liever uit de weg. Zij wisten uiteraard niet dat het hakenkruis een Boeddhistisch religieus symbool is en dat het gedragen wordt om dezelfde reden als waarom wij hier een kruisje aan een kettinkje hebben.

Indonesische kinderen zijn vaak schuw of verlegen en dat wordt dan uitgelegd als een afwijzing van vriendschap, hoewel dat helemaal niet zo is in de meeste gevallen. Vaak is zo iemand te verlegen om vragen te stellen of zelfs om antwoorden te geven, en als er geantwoord wordt zijn het vaak antwoorden die niets betekenen omdat de persoon in kwestie niet onbeleefd wil zijn of hij zegt maar wat om niet toe te geven dat hij het juiste antwoord niet weet.

Kinderen uit die gebieden hebben nooit sneeuw gezien en er moet hen op gewezen worden dat zij voorzichtig moeten zijn om bevriezing te voorkomen, maar zij doen over het algemeen al gauw graag mee aan de wintersport.

Het is mooi werk om pleegouders te worden van zo'n kind; het geeft u inzicht in andere culturen en schept vriendschappen die zich niets van afstanden en grenzen aantrekken. Verdere inlichtingen kunnen verkregen worden bij uw plaatselijke Employment and Immigration Centre of Ms. Mary-Jane Turner, Co-ordinator, Unaccompanied Refugee Minor Program, Adoption Unit, Ministry of Community and Social Services, Ontario Government, 2nd Floor, 700 Bay Street, Toronto, Ontario. Tel(416) 965-2802.

Soortgelijke programma's bestaan ook in de andere Canadese provincies.

„ZIEKENTROOST"

Een cassette-bandje in de Nederlandse taal, samengesteld door Ds. Tuyl.

Vanouds bekende psalmen en gezangen met woorden van troost voor ernstige zieken.

U kunt „Ziekentroost" bestellen by het radio-programma van de First Christian Reformed Church van Toronto:

ZINGEND GELOVEN

Box 216, Station R, Toronto, ON

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Er zijn nog meer voordelen. De KLM vervoert kinderen onder 2 jaar gratis; onder 12 jaar komen ze in aanmerking voor een reductie van 25% op de CCF prijs, of een reductie van 50% op de normale vliegprijs; u wordt het goedkoopste tarief berekend.
Dan zijn er ook nog fantastische koopjes als u een auto huurt op Schiphol. Als u met de KLM of CP Air vliegt, kunt u voor slechts $145 per week uw eigen auto met onbeperkt aantal kilometers huren.

KLM Charter Class vluchten naar Amsterdam. Nu meer dan ooit de beste manier om naar huis te gaan. Bezoekt uw Reisbureau voor verdere inlichtingen.

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THANKS

DEJONG: We wish to thank our children and grandchildren from east to west for the love they have given to us with our 45th Wedding Anniversary. Also we thank our friends for the gifts, flowers and cards we received. Above all, we thank our God for all his blessings and care in all these years.
Mr. and Mrs. Johan DeJong,
12 Richmond St., Welland, ON L3B 5L6.

BIRTHS

BOSMAN: "I will give thanks to the Lord with my whole heart; I will tell of all Thy wonderful deeds."
Jack and Jane proudly announce the arrival of their second child, KAREN LOUISE, 9 lbs. 9½ oz., born December 8, 1980, a sister for Laura. Seventh grandchild for Mr. and Mrs. John Bosman, Tupperville, ON. Thirteenth grandchild for Rev. and Mrs. Lammert Slofstra, Chatham, ON.
J. Bosman,
160 Union Road, Shedden, ON N0L 2E0.

BUESINK: John and Lillian (nee DeJong) thank God, the giver of life, for the gift of a son, JOSHUA GARETT, born on December 24, 1980. A 9 lb. 5 oz. brother for Cheryl, Lorraine, and Jeremy.
27 Queensdale Ave. W., Hamilton, ON L9C 1B4.

CAMFFERMAN: Dan and Verna are thankful to the Lord for the safe arrival of JOHN DAVID, born on December 29, a brother for Carmen Joy. Grandparents are Rodger and Ruth Brasser, Denver, CO, John and Barbara Camfferman, Pitt Meadows, BC. Great-grandparents Harvey and Nellie Brasser, Denver, CO.
1440 S. Hudson St., Denver, CO.

JANSEN-VAN DOORN: "For from him and through him and to him are all things. To him be the glory for ever" (Romans 11:36).
The Lord God, the giver of life, has enriched the lives of Gerald and Gayle through the birth of their first child, NATHAN JOHN, on December 7, 1980, weighing 8 lbs. 7 oz. First grandchild for Prof. and Mrs. J. Faber, and fourth grandchild for Mr. and Mrs. J. Jansen van Doorn.
55 Broadway Ave., Hamilton L8S 2V6.

VANDERBEEK: Pete and Jenny thank God, the Creator of all, with the gift of their first born, WILLIAM BYRON, born December 12, 1980, weighing 8 lbs. and 7 oz. Blessed with their first grandchild are Rev. and Mrs. Wm. L. VanderBeek and a second grandchild for Mr. and Mrs. S.K. Hogewoning.
7441 Hedley Ave., Burnaby, BC V5E 2R1.

VEENSTRA: Received with joy! our first born son, RYAN LLEWELLYN. Born Nov. 12, 1980 in Mkar Christian Hospital, Mkar, Nigeria. His Tiv name is Orseer (a man has been added). He's the 7th grandchild for Rev. and Mrs. C.W. Lynn of Toronto and the 24th for Mr. and Mrs. P. Veenstra of St. Catharines. His grateful parents are Drs. Fred and Hazel Veenstra.
Box 261, Jos, Plateau State, Nigeria.

BIRTHS

VISSER: We, Calvin and Rita, thank and praise the Lord for His goodness in entrusting us with a sweet little girl. HANNAH JOY, 8 lbs. 4 oz., was born on Friday, December 19 at 2:26 a.m., a little sister for Matthias. Second grandchild for Rev. and Mrs. Leonard T. Schalkwyk of Collingwood, ON, thirteenth grandchild for Mr. and Mrs. Raymond Visser of Barrhead, AB. Ninety-second great-grandchild for Beppe Visser of Edmonton, AB and second great-grandchild for Oma Brandenburg of The Netherlands.
C. Visser, Box 53, Vega, AB.

MARRIAGES

BOS-ANDRADE: Mr. and Mrs. John Bos, Strathroy, ON and Mr. and Mrs. Anthony Andrade of New Bedford, MA, U.S.A., are pleased to announce the forthcoming marriage of their children, JACQUELINE FREDERICA and JOAO MANUEL. The ceremony will take place, the Lord willing, on Saturday, January 17, 1981 at 4:00 p.m. in the Westmount Chr. Ref. Church of Strathroy, ON. Rev. A. Vanden Ende officiating.
Future address: North St., Strathroy, ON.

VAN TOL-DEN HAAN: "And now abideth faith, hope, love; these three; but the greatest of these is love" (I Cor. 13:13).
Mr. and Mrs. S. Van Tol and Mr. and Mrs. H. Den Haan are happy to announce the forthcoming marriage of their children, MARILYN and HARRY, Saturday, January 17, 1981 at 2:00 p.m. in the First Hamilton Chr. Ref. Church. Rev. J.W. Postman officiating.
Future address: 368 Hawkridge Rd., Hamilton, ON.

ANNIVERSARIES

1936 — 1981
January 23
Boskoop — Keady

"For Thou, O Lord, art my hope, my trust, O Lord from my youth."
Thankful to God for his many blessings we remember the 45th Anniversary of our parents and grandparents,

DIRK and JANNA BOTH
(nee Kassius)

Their children:
Pete & Eleanor Both; Douglas, Dennis, Derek — Owen Sound
Hendrik & Geraldine Both; Daniel, Denise, Matthew, Ruthanne — Smithville
Dick & Mary Both — Port-au-Prince, Haiti
Home address: R.R.#4, Tara, ON N0H 2N0.

1956 — January 25 — 1981
Westervoort, Gld. — Vineland Sta., ON

"And he cares for you" (I Pet. 5:7b).
With joy and thanksgiving to the Lord we like to share with you the joy and happiness of our parents and grandparents 25th Wedding Anniversary.

HENK and HENNY BROUWER
(nee Vleeming)

May the Lord continue to bless them and keep them in his care.
With love and congratulations.
Ria — Toronto
Albert & Judy; Sonja, Leanne — Smithville
Henry & Marlene Schuringa — at home
Anita — at home
Open house on Saturday, January 24, 1981 in the Calvin Memorial Christian School, 300 Scott St., St. Catharines, ON from 2 - 4 p.m.
Best wishes only.
Home address: P.O. Box 144, Vineland Sta., ON L0R 2E0.

Share your news with C.C. readers!!!

ANNIVERSARIES

1936 — January 29 — 1981

Through the goodness of the Lord, we may celebrate with our parents and grandparents,

HUGH and JANNA COOK
(nee Zonnenberg)

their 45th Wedding Anniversary. The passing years have made us value all the more their constant love and encouragement. We pray that our Father will give them many more years together.
Love and congratulations from
Harry & Ria Cook; Colin, Natalie, Becky — Edmonton, AB
John & Sarah Cook; Nigel, Elisa, Milow — Ottawa, ON
Bill & Maryke De Boer; Sharon, Keith, Renee, Annette, Janna — Surrey, BC
Hugh & Judy Cook; Karin, Jeremy, Justin — Sioux Center, IA
Case & Jan Cook; Aaron, Kori — Burnaby, BC
Home address: 7777 Morley St., Burnaby, BC

On February 1st, 1981, we hope to celebrate the 25th Wedding Anniversary of our parents,

OBE and ATSIE MOBACH
(nee Oosterveen)

"The Lord will keep your going out and your coming in, from this time forth and for evermore" (Ps. 121:8).
Bernie & Lesley
Gerry
Hanna
Martin
Home address: 139 Patterson Rd., Dundas, ON L9H 5V1.

1951 — 1981
Hogeveen — Cambridge

With joy and thanksgiving, we announce the 30th Wedding Anniversary of our parents and grandparents,

PETER and AALTJE NYMEYER
(nee VanderSleen)

May the Lord continue to bless them and keep them in his care in the years to come.
With love and congratulations from their children and grandchildren:
Berend & Jacqueline Nymeyer; Grant — Drumbo
Ron & Jenny McLean; Melissa, Lucas — Cambridge
Margo Nymeyer — Edmonton
Garrett & Robin Nymeyer — Cambridge
Open house at the home address: King St., Branchton, ON N0B 1L0 from 2 to 5 p.m. on Saturday, January 17, 1981.

1956 — February 3 — 1981
Oshawa, ON — Salmon Arm, BC

On that date, our pastor,

REV. PETER and MRS. RUTH SLUYS

hope to celebrate their 25th Anniversary. We hope and pray that the Lord may bless, and give them, with their children many more years of happiness together.

The Salmon Arm, B.C. Congregation, Box 947, V0E 2T0.

1946 — 1981
Haulerwyk — Smithers

With great joy and thanks to our heavenly Father we announce the 35th Anniversary of our parents,

ROELF and MARTJE
VANDER VAART
(nee Boonstra)

It is our prayer God will continue to bless and care for them through the coming years.
Thankful children and grandchildren:
Hans & Alice Vanderboon; Tracey, Jason, Angela — Smithers
Ben & Willie Hoogendoorn; Karen, Richard, Kim — Vernon
Jack & Aurelia Pasma; Jennifer, Chad, Chandra, Kelly — Springfield
Jim & Fran Thistle; Christopher, Leah, Dorian — Smithers
Address: Box 22, Smithers, BC

ANNIVERSARIES

On January 14, 1981, the Lord willing, we hope to celebrate with our parents and grandparents,

ALEX and WILLEMIJNTJE
VAN ROOYEN
(nee De Joode)

their 50th Wedding Anniversary. We thank the Lord that he has kept them all these years and pray that the Lord may bless them for each other and for us that they may enjoy many more years together in God's care.
Their grateful children,
Bill & Ann Van Rooyen — Charlottetown, PE
Tony & Marie Van Rooyen — Lynden, WA, U.S.A.
Homer & Helena Van Der Vecht — Thamesford, ON
Alex & Joanne Van Rooyen — Medicine Hat, AB
18 grandchildren and 7 great-grandchildren.
Home address: Box 156, Thamesford, ON N0M 2M0.

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OBITUARIES

1 januari 1981
In Zijn ondoorgrondelijke wijsheid heeft God tot Zich genomen door een auto ongeval onze dierbare kleindochter,

CAROLYN

dochter van Walt en Lydia DeRuiter, in de leeftijd van 18 jaar. Jes. 59:21 is onze troost.
Grootouders:
Mr. & Mrs. Dirk P. DeRuiter — St. Thomas
Mr. & Mrs. Peter Speelman — Strathroy
Mount Brydges, P.O., ON.

On December 30, 1980, the Lord called home at the age of twenty-three months, as a result of a tragic car accident, our beloved granddaughter, niece and cousin,

MARTINA ADRIANA DE VOS

daughter of Bram and Jenny De Vos and sister to Christina Michelle De Vos of London, Ontario.
She will be sadly missed by:
Mrs. Hermanna Laarman, grandmother
Aunts and Uncles,
Johanna Laarman — Aylmer
Herman Laarman — Aylmer
Levert & Janet Laarman; Eugene, Julian, Jonathon, Rachel — Stratford
Alice Laarman — Burnaby, BC
Hilda Laarman — Woodstock
Catherine Laarman — Windsor
"Jesus loves me, he who died; Heaven's gates to open wide. He will wash away my sin, Let his little child come in."
Ephesians 1:3-14

O'Brien - Steele Funeral Home
30 MOIRA ST. W.
BELLEVILLE, ONTARIO
K8P 1SZ
Christian Funeral Director

OBITUARIES

On January 1, 1981, the Lord took to himself our beloved granddaughter and niece,

CAROL EILEEN DERUITER

given by our gracious God in loan for 18 years to Walter and Lydia DeRuiter (nee Speelman). It is our comfort to know that she is now rejoicing in heaven before the throne of God.
Mr. & Mrs. Peter Speelman
Mrs. Cor Vandyk
Mr. & Mrs. Adrian Vankempen
Mr. & Mrs. Jan Vandergeest
Mr. & Mrs. Maarten Speelman
Mr. & Mrs. John Mantel
Mr. & Mrs. John Hoogstra
Mr. John Speelman
Mr. & Mrs. Arie Speelman
Mr. & Mrs. Doug Gibbons
Mount Brydges, ON

The Lord suddenly called home our dear friend and neighbour,

SIMON HAMERSMA

on December 31, 1980.
We pray that the Lord may sustain and comfort his wife and children with his great love and sustaining hand.
John 17:24.
Winter residents, Orange Grove M.H. Park, Bradenton, FL
Trynco & Jantje Linker

On December 28, 1980, after a lengthy illness, the Lord suddenly took unto himself, his child, our dearly beloved wife, mother and grandmother,

ADRIANA LAMMERS

at the age of 54. Dear wife of Dirk Lammers.
Dear mother and grandmother of:
Nancy & Bill Pennings; Tammy, Heidi, Julie — Kitchener, ON
Annette & Albert Pennings; Kevin — Fingal, ON
Sylvia — Waterloo, ON
Mary-Joyce — at home
Home address: Box 47, Main St., Drayton, ON N0G 1P0.

On January 1, 1981, at the age of 60, our Lord called home,

SIMON HAMERSMA

beloved husband of Wilhelmina Hamersma-Alstein
Dear father and opa of:
Bob & Jayne Hamersma; Robbie, Virginia — Vineland, ON
Ann & Jack Griffin; Vikki, Kyle — Lakefield, ON
Bobbi Wilhelmina & Roger Holtom — New York, N.Y.
Jayne & Steven Estabrooks; Matthew, Joshua — Ottawa, ON
Home address: R.R.#5, Peterborough, ON.
The Lord was his shepherd.

The council and congregation of the First Chr. Ref. Church at Drayton, ON, extends its heartfelt Christian sympathy to elder Dirk Lammers and family, in the passing of their wife and mother,

ADRIANA LAMMERS

May the Lord's sustaining grace be abundantly given to them in this time of sorrow and may the words of 2 Cor. 5:1 be their comfort.
"Now we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands" (N.I.V.)
The Drayton Chr. Ref. Church.

The consistory and congregation of the First Chr. Ref. Church of Victoria, BC, extends its Christian sympathy to Mr. G.J. Lammers, Mr. and Mrs. H.L. Lammers, Mr. and Mrs. H. Brinkery and Mr. and Mrs. F.I. De Jong, their children and all loving relatives in the passing of our beloved sister, wife, mother and grandmother,

ELIZABETH JOHANNA LAMMERS

We rejoice in the assurance of the victory in Jesus given to our sister and it is our prayer that our Lord will comfort and strengthen them in their grief.

OBITUARIES

The Lord in his mercy took home to his eternal rest, our father,

CORNELIS VAN RYK

at the age of 83 on November 4th, 1980, after a short illness. Survived by his loving wife Hendrika Van Ryk (nee Van Driel) of Edmonton, AB, his children, 44 grandchildren, and 33 great-grandchildren.
On December 5, 1980 at the age of 49 after a lengthy illness, our brother,

DIRK VAN RYK

went home to be with his Lord with the assurance that he has now been made whole. May God comfort his loving wife Laverne Van Ryk (nee Boulogne) of Edmonton, AB, children and grandchild.
Antonia & Joop Van Rijswijk — Boskoop, Holland
Hennie & Floor Kooyman — Ontario, CA
Peter Van Ryk — Edmonton, AB
Jane & Jack Verhey — St. Albert, AB
Gerry & Anne Van Ryk — Abbotsford, BC
Hank & Renie Van Ryk — N. Vancouver, BC

"The Lord is my shepherd, I shall not want" (Psalm 23).
Suddenly on Wednesday, December 31, the Lord called home our beloved husband, father and grandfather,

JAN VANDERLEY

born January 5, 1907 in Paesens, Friesland, The Netherlands. Married for nearly 49 years. Beloved husband of Japke Vanderley-Zylstra.
Dear father of:
Shirley Sytsma — Mississauga
Wilf & Ann Frick — Ajax
Dear pake of:
Al & Beth Sytsma, John & Rick Sytsma, Bill & Ron Frick.
Predeceased by his 2 sons, Clarence and Richard.
"I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing" (2 Timothy 4:7, 8).
Home address: 315 Pine Ave., Oakville, ON L6J 2K1.

On December 31, 1980, the Lord called home our dear brother-in-law and uncle,

JOHN VANDERLEY

in his 73rd year. Beloved wife, Jane Vanderley, Oakville, ON.
He will be missed by us all,
George & Gina Zylstra — Georgetown, ON
Stephen & Lorraine Scheepstra — Georgetown, ON
Charles & Corrie Zylstra — Richmond Hill, ON
Fred & Corrie Zylstra — Pickering, ON
Gilbert & Lynne Zylstra — Georgetown, ON
Owen Zylstra — Georgetown, ON

The Lord called home on the last day of the year 1980, our dear friend and pake,

JOHN VANDERLEY

at the age of 73.
"Let not your hearts be troubled, ye believe in God, believe also in me. In my Father's house are many mansions, I go to prepare a place for you."
May the Lord comfort Beppe, Shirley, Ann and Wilf and grandchildren.
Sadly missed by:
Hein & Ann Land
Stan & Dit Antonides
Peter & Henny Hoiting
Lauw & Gerie Jonker
Tinus & Mannie Grootjans

Share your family news with our family, the C.C. readers.

OBITUARIES

On the morning of December 21, all of a sudden,

JAN VANDERLEY

passed away. That he is now with the Lord Jesus, his Saviour may comfort Mrs. Vander Ley and her children and grandchildren. We will miss him as a dear friend.
The Golden Age Club,
of Clarkson, ON

On December 30, the Lord translated into glory, our dear friend and "uncle"

MR. W. VERSCHOOR

We trust our Father to comfort "tante" Jo.
From the John Langendoen family
John & Lena Langendoen
Mary & Sam Vander Flier
Harry & Corrie Langendoen
Ike & Tess Langendoen
Evert & Douwina Langendoen
Audrey & John Van Dyk
and all the grandchildren

On January 3, in her 72nd year, our mother, grandmother and great-grandmother,

MARIE VERWOERD

completed the good fight of faith (I Tim. 6:12).
She is survived by:
Cor & Tine Verwoerd — Holland
John & Rita Verwoerd — Coquitlam, BC
Walter & Sylvia Verwoerd — Burnaby, BC
Hank & Helen Verwoerd — Burnaby, BC
Len & Lorraine Verwoerd — Maple Ridge, BC
Harry & Margaret Verwoerd — Burnaby, BC
Lien & Bert Breedveld — Burnaby, BC
Debby & Sisco Jansons — Aldergrove, BC
Marian & George Onderwater — Burnaby, BC
Hetty & Hans Dewaal — Surrey, BC
36 grandchildren
1 great-grandchild
Funeral services were held on January 6, 1981 from the First Chr. Ref. Church of New Westminster, BC.

We mourn in sympathy with Ruth and Bart Wassing and their son Harmanus, for their daughter and sister,

ANDREA WASSING

who died December 28, 1980, at the age of 2 days.
"In quiet confidence we look at our Lord, who 'took the children in his arms, put his hands on them and blessed them'" (Mark 10:16).
Congregation and Council
Waterloo Chr. Ref. Church

On December 26, 1980, the Lord took unto himself, our dear father, grandfather and great-grandfather,

WILLEM WERKMAN

at the age of 95. Widower of Grietje Noor since 1935.
Saartje & Willem Rinsma — Thunder Bay, ON
Anje & Peter Bakker — Winnipeg, MB
5 grandchildren and 18 great-grandchildren
Funeral service was held on December 30, 1980 in the College Ave. Chr. Ref. Church of Winnipeg. Rev. C. Bishop officiated.
199 Roosevelt Pl., Winnipeg, MB R2K 1M6.

HELP WANTED

SECRETARY: 6 - 10 hours per week, flexible hours. Typing skill essential.
BOOKKEEPER: 4 hours per month.
Contact:
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Office: **(416) 598-2181**
Residence: **(416) 461-1207**

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Duties will include sharing in the operation of a Philips accounting computer. The machine performs most office tasks, such as invoicing, inventory, accounts receivable, and payable. While not operating the machine, the person will assist in the few manual tasks that always remain. The person we are looking for should be young, aggressive, and have a keen interest in working with figures. He or she should be willing to work odd hours.
Send hand-written applications to the:
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Triple C. Imports Ltd.
520 Parkdale Ave., N., Hamilton, ON L8H 5Y5

Project Engineer-Estimator

A progressive engineering construction company requires an engineer for project management, estimating and construction co-ordination. Candidates must possess mature judgment, good organizational abilities, and at least 3 years experience in construction. Excellent opportunity for growth. Salary commensurate with experience.
Send resume to:
General Manager,
MAPLE ENGINEERING & CONSTRUCTION CO. LTD.
P.O. Box 278, Brampton, ON L6V 2L1

Medical Doctor
Nigeria

Medical Supervisor of the Christian Reformed Church of Nigeria Rural Health Program. Emphasis on health, education and preventive medicine.

Opportunities to teach and live Christ's love through word and deed.

Contact Personnel Assistant.
CHRISTIAN REFORMED WORLD MISSIONS
2850 Kalamazoo S.E., Grand Rapids, Michigan 49560.
Tel: (616) 241-6568

ARCHITECT-DESIGNER
Degree with 3 - 5 years experience required by a growing engineering firm.
Duties to include: conceptual design and execution and assistance in presentations and promotion.
Opportunity to work in a congenial setting on a variety of quality projects in municipal/commercial/industrial deals. Opportunity to become a partner in the firm.
Applications will be held in confidence.
Please reply to Box #4573, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Midwife for Nigeria.
CHRISTIAN REFORMED WORLD MISSIONS
needs a qualified midwife to staff maternity centre of the Christian Reformed Church of Nigeria Rural Health Program. Contact Personnel Assistant.
CRWM.
2850 Kalamazoo S.E., Grand Rapids, Michigan 49560.
Tel: (616) 241-6568.

We are in need of a young **baker** with some experience in European style baking, to manage small bakery or option to buy in near future. Please reply to: Box #4571, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

WANTED: Married couple for a mixed farm in southern Alberta, year-round. **KLOK BROTHERS,** P.O. Box 29, Burdett, Alberta T0K 0J0. Phone: **(403) 833-2152.**

WANTED: Ambitious married or single person for general clean-up work. Experience not necessary. House available. **PARK AVENUE GREENHOUSES LTD.,** 376 Lake St., Grimsby, ON. Phone: **(416) 945-4748.**

Community Development Worker Needed
CHRISTIAN REFORMED WORLD MISSIONS
seeks a ***community development worker*** for Liberia. Major emphasis in agriculture. Work integrated with educational, medical and evangelistic ministry. Contact Personnel Assistant.
CRWM.
2850 Kalamazoo S.E., Grand Rapids, Michigan 49560.
Tel: (616) 241-6568.

FOR RENT

3 BEDROOM BUNGALOW with garage, mid-way between Grimsby and Smithville, $300 monthly. Available February 1, 1981. Phone: (416) 563-4607 or write: Joe Drost, Box 1138, Beamsville, ON L0R 2B0.

FOR RENT

LARGE ONE-BEDROOM APARTMENT for rent, second floor of house, separate entrance. Close to all conveniences. East Mountain location. Available February 1st. $200 monthly plus hydro. Phone: **385-6541** or **385-1983.**

EMPLOY. WANTED

19-YEAR-OLD MALE is seeking employment on a poultry or pig farm. Experienced on a poultry breeding farm, interested and willing to learn work around pigs. Willing to relocate anywhere. Contact: Tim Vaandering, 14 Proctor Ave., Brantford, ON N3S 3E6. Phone: **519-753-3315.**

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BROILER QUOTA, 20,000 plus class 2 roaster A quota. 12,120 basic layer quota, 13,000. 70,000 annual pullet production, 50 acres, modern 4,000 sq. ft. home, with built-in pool, second home, modern barns. Scenic property. F480.
244 ACRES, 150 workable, Teeswater loam, well-drained, 100 acres bush, house, barn, drill-well, silo, $250,000. F559.
237 ACRES, 225 workable, 80 milk cows, 50 young Holsteins, large quotas, 24,000 basic broiler quota. Near Clinton. F721.
260 ACRES GOOD CROP LAND, systematically drained large sow barn, excellent house. F584.
753 ACRES, 700 workable, 1 house and barn, 3,000 heat unit area. F699.
703 ACRES, 643 workable, 3 beef barns, 3 houses. F655.
DAIRY PARLOR, 55 free stalls, 3 silos, 1 harvest[SOLD]ifer and calf barns, steel [SOLD], excellent house, 150 acres workable, cattle and machinery included.
BASIC LAYER QUOTA 14,400, 2 barns, 7 bedroom home, 100 acres — 97 workable. Near Londesboro F727.
ROASTER O[SOLD] barns, good home, 15 acre[SOLD]
BEEF BARN, brick home, 100 acres. Near Londesboro. F701.
80 ACRES — [SOLD]orkable, Systematically d[SOLD]ed. Brick house.
50 SOW FARROW-TO-FINISH, modern barn, 187 acres, 175 workable, 3 bedroom home, 10-1/8% mortgage. F735.
100 ACRES, 80 workable, barn, near Bayfield. F379.

We have other farms available.

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(416) 388-4690
or **(416) 957-2096.**

APPROXIMATELY 49 ACRE FARM, set up for sow operation, immaculate 8 year old, 3 bedroom brick house. Ideal farming soil, own gas well (good), main buildings in excellent shape.
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and ask for Art Vander Vliet
774-4611 (evgs.)

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43,000 BROILERS, basic quota, good home, small acreage, barns fully automatic, priced reasonably with vendor holding first mortgage at 10%.

DAIRY FARM, 200 acres, all tile-drained. 2 homes, all barns, buildings and equipment in top condition, selling as going concern, with registered Holstein herd. 315,881 litres MSQ. Must really be seen.

Member of Agri-Vision Organization.

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and ask for Keith Miller
774-4077 (evgs.)

FARMS FOR SALE
DAIRY FARM: Smithville area: 100 acres, dairy barn, with 52 tie-ups, plus extension 38' x 24' with box stalls, 2 silos, 2 graineries, equipment, 6 bedroom house, close to Chr. Ref. Churches, Christian elementary and high school.

Call:
Paul Hinton or Louise Heusinkveld
416-844-8724
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10 rooms, equipped for 20 residents, large kitchen and T.V. room. Always a waiting list. Grossing $90,000. Close to Chr. Ref. Church and Christian school.

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705-328-4131
representing
WALTER DEAN REAL ESTATE LIMITED,
107 Mississaga St. E., Orillia, ON
705-325-6193.

TEACHERS

ST. THOMAS: Ebenezer Christian School, St. Thomas, ON, requires a **teaching principal** (Grade 8), beginning schoolyear 1981. Excellent facilities, low pupil/teacher ratio, as school secretary reduces workload. Please address applications or inquiries to: Mrs. T. Oegema, secr., Education Committee, Post Office, Talbotville, ON N0L 2K0. Telephone: **(519) 633-0514**.

TEACHERS

Principal — Teacher

Primary and junior teachers required
for school year 1981-82.
Send all enquiries to:
EMMANUEL CHRISTIAN ACADEMY
Wm. Hordyk (principal),
Box 220, Cottam, Ontario N0R 1B0

Edmonton Christian Schools

Our system is now inviting inquiries and applications for teaching positions for the next school year. Possible openings will be in elementary, intermediate, junior and senior high classroom positions. These include openings in music/fine arts, remediation, physical education, and secondary social studies and counselling.

We have the added excitement this year of having the services of curriculum coordinators: K-6 and 7-12. This combined with nearly 80 committed educators seeking to work out an educational experience which more clearly reflects His claim on life is fertile soil in which to grow personally and professionally.

The Edmonton Christian School community is continuing to plan for good facilities, positive working conditions, and an attractive salary schedule. Educators interested in joining a community which seriously reflects upon its educational perspectives, are invited to contact us.

Lee Hollaar,
14304 — 109 Ave., Edmonton, Alberta T5N 1H6.
Telephone: (403) 454-0791

CORNWALL: Christian Education Society of Cornwall and area invite applications for the position of **primary teacher (1-3)** and an experienced **teaching principal** for grades **4-6**, commencing September 1981. Please forward complete resume and application to Jane Raymer, 111 Third St., Cornwall, ON.

ALLISTON: Chr. School Society hopes to open an Elementary Christian School on September 1981, D.V. Applicants are invited for the principalship. Send resumes to: A.C.S.S., Box 1122, Alliston, ON L0M 1A0.

FOR LEASE

EMPTY DAIRY FARM, in Niagara Peninsula, close to church and school. Consisting of: 170 acres of which 130 are workable, with very good 3-4 bedroom home, machine shed, storage barn, and main barn with 36 tie-ups, bull pen, with stable cleaner, 1 silo. 3 year lease with option for another 3 years. Asking $800 per month.

For more information call:
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PERSONAL

Christian gentleman, early 40's, quiet, wishes to meet lady with Christian background. Please write Box #4572, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

HELP WANTED

Camp Shalom for its 1981 Summer Program invites inquiries for the following positions with an engagement for 10 weeks:

Program positions

with leadership qualifications in the following areas:
Assistant Director Arts and Crafts (general, leather, wood)
Pool Supervision, Life Guarding,
Music and Drama, Nature and Campcrafts,
Sports and Games,
Assisting in any of the above.

Other Positions

Kitchen supervisor, Assistant Kitchen Supervisor,
Maintenance grounds, Maintenance cleaning,
Camp Secretary.

Salary commensurate with qualifications. For job description and application forms write or call:
REV. J. P. DROST,
R.R.#4, Cambridge, ON N1R 5S5
Tel. (519) 621-1584

ACCOMMODATION

WONINGRUIL: Woningruil gezocht door Mr. en Mrs. R. Verheul, Abcoude (Utr.) in Hamilton of Stoney Creek, van ongeveer midden april tot eind juli 1981. Voor meer inlichtingen bel of schrijf Mr. of Mrs. Wm. Edwards, 119 Rand St., Hamilton, ON L8J 1A7. Tel: (416) 560-2157.

Advertising in C.C. *gives results!!!*

New Christian body set up in Mainland China

HONG KONG (EP) — A new national organization called the Chinese Christian Council has been set up in mainland China to deal with religious affairs, it was learned recently by the Chinese Coordination Center of World Evangelism.

The Council was set up by the Third National Congress of the Protestant Church in China, which was held in Nanking on October 6-13 with 176 delegates from all parts of the country. A statement issued at the end of the Congress said the new Council will be in charge of all kinds of pastoral ministries, train clergymen to "fit the Lord's use," publish Bibles and devotional materials, and strengthen its contacts with Christians and churches everywhere.

It stated that the Church of China, while maintaining its "three-self, patriotic course," is willing to have "equal and friendly communication" with churches outside mainland China, to promote Christian fellowship "under the principle of mutual respect." It also pledged to continue "to make all efforts in defending the religious freedom of the public," and "help the Government to fully implement its policy of religious freedom."

The Congress was the first nation-wide Protestant conference in nearly 20 years.

East Germans tell church: Stop political criticism

WEST BERLIN (EP) — East German authorities, reacting to what they see as undue political criticism from Protestant churches in that country, have threatened to restrict church communications, according to West German church officials here. The report comes soon after West German observers noted two instances of presumed censorship in the East German church press stories.

The threatened restrictions, church officials said, came from Paul Verner, a ranking member of the Communist Party Politburo, who summoned Bishop Albrecht Schonherr to hear charges that the church was meddling in political affairs. Schonherr heads the Federation of Evangelical Churches in the German Democratic Republic, a grouping of four Lutheran and four United territorial churches.

Schonherr was told that the government would repeal an agreement giving church officials the right to conduct regular religious programs on East German television and radio, and would institute other restrictions unless the church ends all public criticism of what it says are militaristic aspects in East German politics. As recently as September, Schonherr was told by GDR president Willi Stoph that the government appreciated the church's statements on peace and detente.

Church among political prisoners

WASHINGTON (EP) — Walter Thomas White, who was released from a Cuban prison on October 27, held a press conference at the National Press Club here recently. Mr. White told the press that he and his companion, Melvin Bailey, had been forced down in Cuba by bad weather and lack of fuel on May 27, 1979. They had been dropping Christian literature from an airplane over the island.

The two were apprehended by Cuban authorities, and after five months of interrogation, sentenced to 24 years in prison. Cuban authorities urged Mr. White to "confess" that he was a CIA agent, which he refused to do. Asked to what he attributed his release from the Cuban prison, he said the first reason was prayer by Christians.

Mr. White quoted Cuban authorities as saying it was for "humanitarian" reasons — a reason which he rejected. He believes that the release of the 30 American prisoners by the Cuban government was politically motivated. Eight of the Americans in the prison met often for Bible study and prayer, Mr. White said. On one occasion he attended a church service held by Cuban political prisoners. He described it as one of his "highest moments."

The prisoners maintained their own religious services because no church is permitted to minister to them. Their hymns and scriptures are hand copies because authorities constantly confiscate any religious materials found with the prisoners, including the handwritten ones.

EVENTS

Brampton school expanding

Last fall John Knox Christian School in Brampton opened its doors to students for the 21st time. During these years, Christian education has flourished and grown in the city of Brampton and indeed in the province of Ontario.

The cause of Christian education in Brampton had its humble beginnings on April 7, 1954 when eighteen people met in the unlikely setting of the Legion Hall to discuss the immediate need for a constitution which would articulate the basis and set up a structure for a Christian school in Brampton. Rev. J. Van Harmelen reminded those present that the mandate for Christian education was not to *think* about it in the future but to start on it *now*. Five board members were elected, two of whom, Mr. E. Huizinga and Mr. B. Adema, are still active in the Brampton community. Also it was decided to charge the princely sum of $1.00 per month for membership.

The land on which the present school stands on McLaughlin Road in Brampton was purchased in June, 1957. The school was incorporated and building had begun by early 1959.

The dream of those first eighteen men became reality when on September 8, 1959, 120 children were enrolled on the first day of school. Miss Masselink was the principal and taught the students along with two other teachers, one of whom was Mrs. Tineke Lutgendorff who still teaches and is vice-principal of the school.

The building is presently being enlarged for the fourth time. A spacious gymnatorium, change rooms, a modern kitchen, large library and new staff room are in the process of being completed. A decision has been made to finance the new addition entirely by volunteer fundraising projects so that tuition can remain reasonable.

Over the past couple of years school supporters have cooperated enthusiastically in some very unorthodox fundraising projects. We've torn down brick walls, sterilized earphones and delivered telephone directories to name just a few. At present, a courier service is being operated which delivers all the Consumers Gas bills in the Region of Peel. The response and willingness shown by John Knox supporters has rekindled a sense of community and purpose and renewed our commitment to a Christ-centred education for this and future generations. We thank God for His goodness.

—from Link

Presbyterians talk

ATLANTA (EP) — Representatives of the Presbyterian Church in America have completed a first round of talks with representatives of the Orthodox Prebyterian Church, one of three denominations invited to join the PCA.

The day-long discussion here with the OPC Committee on Ecumenicity and Interchurch Relations was described as cordial "and a good beginning for future talks" by John P. Galbraith, chairman of the OPC group, and Paul G. Settle, chairman of the PCA's special ad interim committee in charge of contacts with the other denominations. It was the second in a series of meetings chaired by Settle, who was also moderator of the PCA's 1980 general assembly. Earlier, his committee met with a delegation from the Reformed Presbyterian Church — Evangelical Synod. Both OPC and RPCES committees have been invited to the next meeting in the series. It is scheduled January 29-31 in Atlanta.

FIRST

. . . "ABBA" made their Vancouver radio debut on CJVB/1470. Be the first to hear other groups from other countries. On CJVB, All Canadian Radio, the one Vancouver station serving all Canadians.

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Contact CSS for a group presentation or a personal visit, free of charge and obligation.
H. Houtman plans to be in B.C. — **Jan. 19-31;** Alberta — **Feb. 23-March 7.**

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455 Spadina Ave., #210, Toronto, ON M5S 2G8
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—WORLDWIDE—

LET'S PLAY CHESS

Editor: Pete Layer

BY CORRESPONDENCE

RESULTS: 1980

W.L. Boer ½ (1½)	G. Otten ½ (½)
M. Apitius 1 (1)	K. Amsinga 0 (0)
D. Verkuyl 0 (0)	K. Amsinga 1 (2½)
B. Dikland 0 (0)	W.L. Boer 1 (2½)
K. Amsinga 1 (2)	B. Dikland 0 (0)

The 1980 rules stated that players with a perfect score can advance to the Finals and that the winner must have played at least 3 games. One of these rules may have to be broken since three finalists are necessary to insure the winner will have played 3 games. Unless some players think otherwise, Mr. Apitius, Mr. Boer, and the winner of the Lamain-De Weerd game, the last to be completed, will advance to the 1980 Finals.

The 1980 series experienced much difficulty completing its games. Two games were decided prematurely, and everyone was notified in the proper way. Thankyou. Two other games were decided by default causing unnecessary letters to be sent back and forth.

One game involved a Kingside attack complete with sacrifice as a natural result of the French Defense (P-K4, P-K3). This exciting game will be shown in the last issue of January. Don't miss it, and have your opening book handy.

Willem Poolman
Advocaat, Notaris
DUTCH AND
CANADIAN LAW
1075 Bay St.,
Suite 915,
Toronto, ON M5S 2B1
Phone:
(416) 923-3766

TRENTON CHRISTIAN SCHOOL
25th Anniversary

Anyone who didn't receive a letter in the mail and is interested in buying an anniversary book is asked to contact **Marie Ann Lammers** at **Box 468, Frankford, ON K0K 2C0** or phone **613-398-7509** before January 20, 1981.

The book is a hard cover with 48 pages, at the price of **$8.50** per copy.

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(416) 336-5619

CSS
Christian Stewardship Services
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Toronto, Ontario M5S 2G8
Harry Houtman
Executive Director **1-416-598-2181**

Grace Christian Reformed Church
Cobourg, Ontario
25th Anniversary Celebration
January 17th and 18th, 1981

We invite all former members and friends to join us in our celebration: On Saturday, January 17, at 7:30 p.m., in Cobourg District Collegiate Institute, East (235 King St. E.), and on Sunday, January 18, at 10:00 a.m. in Grace Christian Reformed Church, Cobourg (King St. E.), for a special worship service. Anyone who will require billeting, please call or write:

Mr. and Mrs. Ed Van Egmond,
R.R.#5, Colborne, ON K0K 1S0. Phone: 1-416-344-7767

CALENDAR of EVENTS

Ontario

Jan. 9-Feb. 20	"Focus on the Family" film series by Dr. James Dobson, **Chatham** District Christian Secondary School, 90 Park Ave. E., Chatham, on seven consecutive Friday nights at 8 p.m.
Jan.17-18	Grace Chr. Ref. Church anniversary, see ad on this page for details.
Jan.29-31	Dr. Calvin Seerveld, Institute for Christian Studies, presents a three session course on Art and the Christian in New Westminster CRC, and gives a public lecture on Saturday evening in the Fraser Valley Christian High School.
July 14-16	Calvinette counselors convention, Hamilton, ON.
July 31-Aug.4	Young Calvinist Federation convention at Acadia University, Wolfville, N.S. Theme: Search for your gifts.
Aug.20-21	Cadet counselors convention, Niagara Falls, ON.

"Christianity and Capitalism" winter evening course in six sessions led by Dr. Bernard Zylstra at the Institute for Christian Studies, Toronto. **Starts Jan. 29**, Thursday evenings, **till March 12**. Call (416) 979-2331 for further information.

Feb. 12 - March 26: Focus on the Family Film Series by Dr. James Dobson starts February 12 until March 26, every Thursday evening at 8:00 p.m. in the First Chr. Ref. Church of Brantford, ON.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Jan.23	Wed.Jan.21	Fri.Jan.16-10a.m.	Thurs.Jan.15-10a.m.
Fri.Jan.30	Wed.Jan.28	Fri.Jan.23-10a.m.	Thurs.Jan.22-10a.m.
Fri.Feb.6	Wed.Feb.4	Fri.Jan.30-10a.m.	Thurs.Jan.29-10a.m.

Books

Theology

Christ in culture

The Secular Saint: A Case for Evangelicalsocial Responsibility by Robert E. Webber; Zondervan Publishing House, Grand Rapids, MI, 1979; R.G. Mitchell, Willowdale, ON; 215 pp; $7.95. Reviewed by Arie C. Leder, San Juan, Puerto Rico.

The Secular Saint was written for "evangelicals who are still confused about how they are to be responsible Christians in the world." The book will certainly help such confused (as well as the negligent) Christians. After defining the terms Christ and culture (as does Niebuhr) Webber goes on to present a basic biblical theology (which Niebuhr does not do). In "Man as Cultural Agent" he gives a generous and fair outline of Genesis 1-11, and in "The Context of Cultural Activity" he presents the biblical teaching of the kingdom of God. These two chapters continually confront the reader with such biblical themes as creation, cosmic redemption, the unity of confession and life, and the victory of Christ in the cosmic struggle signalled by Genesis 3:15.

It is from the perspective of the church's responsibility to seek the kingdom of God that Webber develops his three models: apart from the world (separational), through the world (identificational), and by converting the world (transformational). Each model is discussed using three examples. The debt to Niebuhr is acknowledged.

The book finishes with "A Case for Evangelical Social Responsibility" in which Webber pleads for an incarnational model which, expressive of Christ's redemptive relationship to the world, makes use of features of the different models because there is no single way to fulfill our cultural task.

The Secular Saint is useful because it presents a sound, basically biblical exposition of responsible Christian living in the world. The biblical basis given for each model clarifies the position and will aid in clarifying one's own reading of scripture; the historical analysis shows clearly that the "problem" is not a modern liberal concern. Each chapter ends with a conclusion, a set of review questions plus an up-to-date bibliography for further reading. Where Niebuhr's *Christ and Culture* may be too difficult, Webber will be a good replacement and update of the issue: liberation theology is evaluated as part of the transformational model (along with Calvin and Augustine).

The author presents premillenial convictions but kingdom ethics is not postponed to the future; the Sermon on the Mount is for the present (the author therefore is not dispensational) while the full realization of same awaits the final coming of Christ.

The footnotes to the text are placed at the back of the book, generally removing them from consultation. Such a practice, while easier on the publication process, inhibits proper use of the footnotes and should not be encouraged. The word "secular" in the title ought not to be confused with "secularism" or its meanings. The author merely presents us with a catchy title that expresses in unusual terms Romans 12:1, 2.

Bible Study

Hebrew helps

After the Sacrifice by Walter A. Henrichsen; Zondervan Publishing House, Grand Rapids, MI, 1979; Canada: R.G. Mitchell, Willowdale, ON; cloth, 187 pp.; $7.95. Ralph Koops, Chatham, ON.

The book of Hebrews contrasts the New Testament with the Old Testament as no other book of the Bible does. This Bible book shows how the Old Testament temple service, priesthood and ceremonies found their fulfillment in Jesus Christ, the great sacrifice of God.

The author of this book, who received his education from Western Theological Seminary in Holland, MI (which is the seminary of the Reformed Church in America), takes us through a tour of Hebrews in this volume. A number of charts indicate what the author is trying to get across. There is a chart at the beginning of each chapter in the book. In a more or less commentary-like style the author travels through Hebrews. In non-technical language he helps understand this book. For studying the book of Hebrews this can be a valuable help.

Sociology

What is the truth, South Africa?

Race Propaganda and South Africa: The Manipulation of Western Opinion by the Forces of White Supremacy by John C. Laurence; Victor Gollancz Ltd., London, 1979; Clarke, Irwin & Co. Ltd., Toronto, ON; clothbound, 210 pp. Reviewed by Tony Russell, Toronto, ON.

The old saying, "The pen is mightier than the Sword" has, in the face of political control of the media, been changed by some cynical commentators to "the pen decides who will use the sword, against whom and when." This is very much the case in South Africa where highly expert agencies are busy indoctrinating western parliaments and media.

How are we to get beyond this smokescreen and be responsible in our analysis of South Africa? The answer I believe is in part in the reading of John C. Laurence's latest book *Race Propaganda and South Africa*.

Laurence has the right credentials for writing the book. For a number of years he worked in South Africa in advertising and publicity, and some of his work involved developing propaganda for the government's Department of Information. Concerned about the gaps between propaganda and fact, he returned to Britain where his book *Seeds of Disaster* was published in 1968. *Race Propaganda and South Africa* is his latest book and the result of a ten-year study of South African racial propaganda and its reflection in the western media and parliament decisions.

At the outset, Laurence warns his readers not to underestimate the massive onslaught of the S.A. government's information drive. As recently as 1978 the world was allowed, due to the courageous work of a judge and a few newsmen, a glimpse of the workings of South African Government agencies when some of the operations of the now defunct Department of Information was exposed. It appeared that the Department of Information was (and still is) trying to control impartial news sources in South Africa, Britain and America and turn them into unsuspecting broadcasters of SA racial, political and economic propaganda, giving the views solely of the small white minority.

Laurence has divided his book into three well-documented parts dealing with "The Mechanics of Misinformation," "The Propaganda Themes," and "The Effects."

Under "The Mechanics of Misinformation" he looks at the often unconcious racial bias which slips into the West's presentation of black African news. For instance, the news is presented mainly in terms of how it affects whites and not vice versa. This is unconcious racism. As an antidote to this way of reading about events in South Africa and in order to be confronted by what is really happening there, he suggests that we change the race of the people in the printed copy by substituting, for instance, whites oppressing blacks to blacks oppressing whites. Almost immediately events take on understandable dimensions, exposing at the same time, our latent and often unconscious racial bias.

In the very informative chapter that follows in which Laurence exposes the operation of the South African propaganda machine and the Department of Information which, following its exposure in 1978, was replaced by a remarkably similar organization called the Bureau of Internal and International Affairs. Here the professionalism and huge size of the propaganda machinery is exposed for what it is. In less than 30 years the South African Government has increased its spending on information one hundred fold to approximately $35 million, all for the benefit of a mere 4 million whites. (The Black population of South Africa is approximately 20 million). Stark evidence of the farflung operations of the SA government is shown in the fact that the American Legion was at one time persuaded to carry pro SA articles in its journal and to encourage investment there.

In section two, Laurence deals in more detail with specific instances of deception perpetrated by the South African Government.

In the last part, he considers the effects of this massive onslaught in terms of the black/white empathy barrier. In essence, what he has to say is that because Whites, and that includes people in North America, have been preconditioned to look at SA in terms of their white experience, which includes little awareness of what it means to be racially oppressed, they constantly underestimate the size and danger of the racial explosion which may occur in SA any day.

Furthermore, the carefully cultured lack of empathy by the West and whites in general by the S A information machinery quite naturally results in Black Africa using its ultimate weapon: Russia and Cuba, both of whom have shown that they are willing to fight Western interests in Southern Africa. Cuba is seen consequently by blacks as more a friend than a bogeyman. Can there be another path which doesn't lead to such an apocalyptic future? This book is worth reading because, though SA seems a long way from North America, its future is an international one which will set the pattern for the West's relationships to the Third World and its riches.

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Theology

Thoroughly Barth

Evangelical Theology by Karl Barth; Eerdmans, Grand Rapids, MI; Oxford University Press, Don Mills, ON; 206 pp. Reviewed by Rev. John Bolt, Grand Rapids, MI.

This book is vintage Barth in style as well as content, a nice summary of how Barth understands theology and the theologian's task. For Barth, theology is not a science but an activity of reflection by the believing community upon the Word of God in conversation with the witnesses of the past in the power of the Spirit. Theology begins in faith; it is faith seeking understanding. "The precise task of theology is *credo ut intelligam*, 'I believe in order to understand.' " Theology is therefore service to the Church, a labour of love, characterized by study and prayer. The theologian cannot do his task without wonder, concern, commitment and faith, and he conducts his work in the context of solitude, doubt, temptation and hope.

From a reformed-evangelical viewpoint (the title is somewhat of a misnomer in terms of what North Americans understand by evangelical), there is much to admire and much to criticize in Barth's theology, and in his understanding of the nature of theology. This volume illustrates the fact that Barth is better than his worst critics allow, yet less satisfying than his most ardent disciples claim. For theologians, either professional or armchair, whether haters or lovers of Barth, this volume is worthwhile and enjoyable reading.

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